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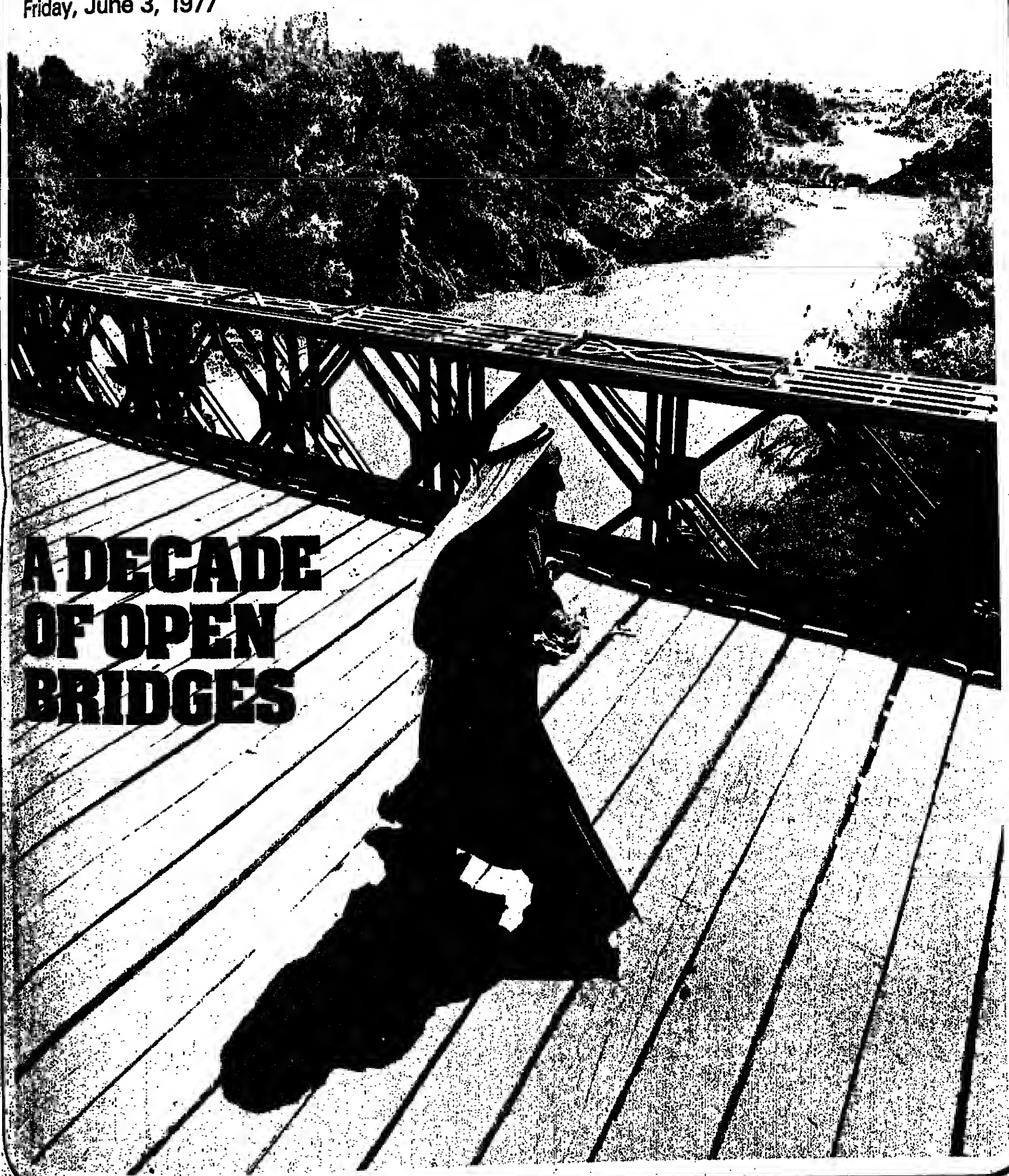
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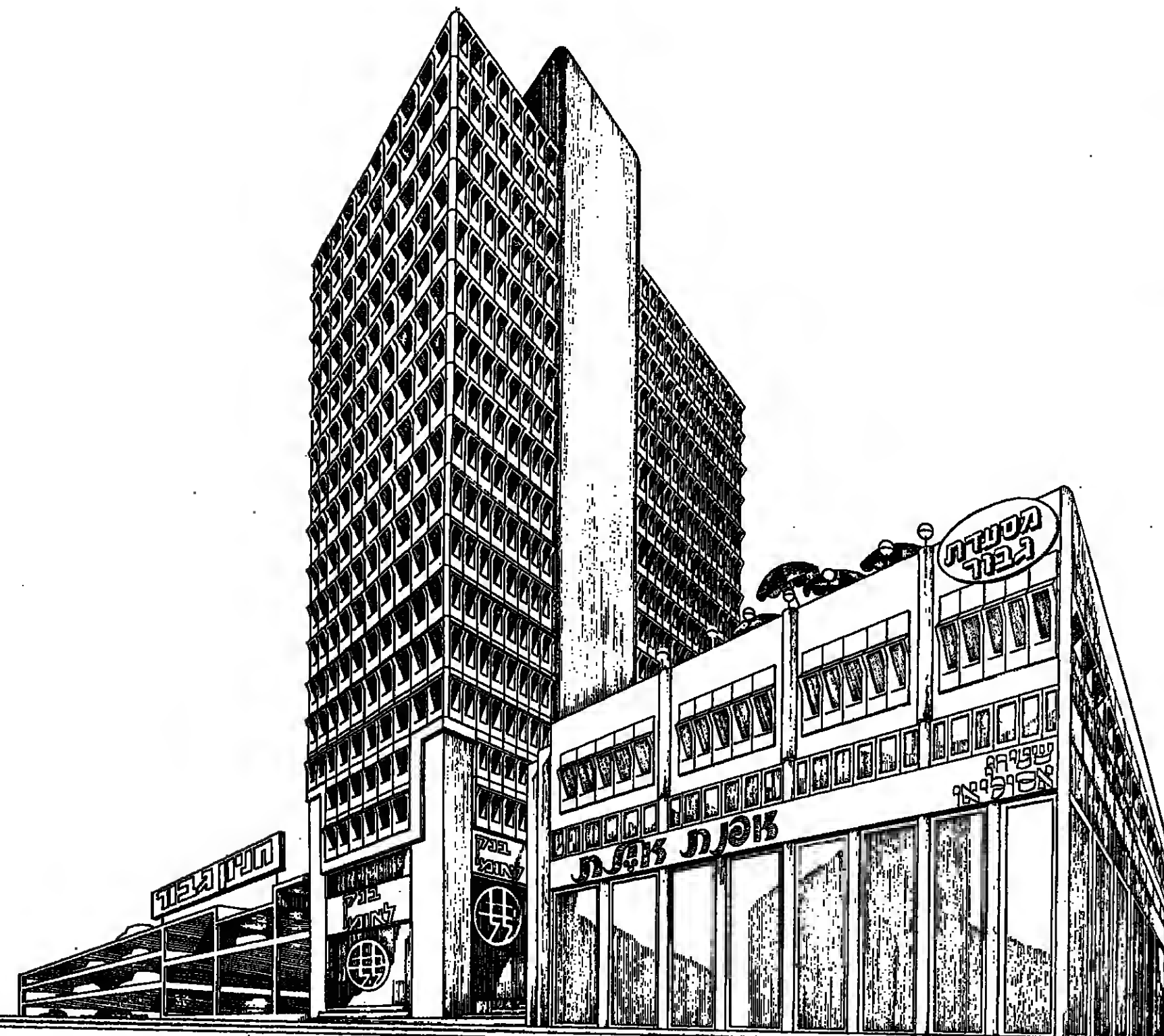
THE JERUSALEM POST MAGAZINE

Friday, June 3, 1977



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In this issue



Yitzhak Rabin looks back at the Six Day War, when he was Chief of Staff.

Historian Yehoshua Arieli discusses the paradox of the 1967 victory with David Landau.

Children's Week: a page of pictures.

Three veteran Jerusalemites tell Philip Gillon about their first reactions to the reunification of the Capital.

Michael Shashar assesses Israel's policy in the administered territories.

Helga Dudman reflects on the bedding situation.

The Book Section. Reviews include: John Steinbeck's letters; a selection of Pauline Kael's *New Yorker* film reviews; the diaries of an influential 18th century English cabinet minister; W.J. Burley's account of his visit to Jerusalem in 1894; a volume of short stories by Cynthia Ozick; a study of leisure in Israel by Ehud Katz; a selection of books on homosexuality.

Mendel Kahanavsky sees the new production at the Jerusalem Khan. Ephraim Kishon Begins again. Caleb's Column by N. David Gross.

Martha Motzels gets some discounts. Haim Shapiro makes a real trifle.

The Art Page. Meir Kanner, Gili Goldfine and Ephraim Harris review exhibitions in Jerusalem, Tel Aviv and Haifa.

Dry Bones tells some fables.

MONASTERY OF ST. CATHERINE IN SINAI ANNOUNCEMENT

The Monastery of St. Catherine in Sinai informs all interested persons and parties that commencing July 1, 1977, the Monastery will be open to the public every day, except Friday, Saturday and the Christian Orthodox holidays, already notified to the military administration authorities, from 9.30 a.m. till 12.30 p.m.

The entrance fee will be IL10.00. Visitors may tour these parts of the Monastery's compound open to the public. In view of the limited daily capacity of the Monastery to accept visitors, all persons (individuals or groups) are requested to apply in advance in writing (Greek or English) to the Monastery specifying the date of the visit and the number of visitors. The Monastery will reply confirming or refusing the requested visit according to capacity for the requested date. Persons without a written confirmation of their visit may be denied access.

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1967: RABIN REMEMBERS

The Six Day War radically changed the face of Israel. The land area under Israel's control increased three-and-a-half times; over 900 Egyptian tanks were destroyed; 452 enemy aircraft were put out of action. The architect of that victory was Yitzhak Rabin, then Chief of Staff. On the 10th anniversary of the War, he met with Jerusalem Post staffers. Military correspondent HIRSH GOODMAN reports.

IT IS STILL too early to place the Six Day War in its correct historical perspective, according to Yitzhak Rabin, the man who guided the Israel Defence Forces to what is commonly considered Israel's greatest victory.

"We went to war," he said, "for one reason only — to break the stranglehold the Egyptians had erected by closing the Tiran Straits, after all political alternatives to achieve this through means other than war had failed."

The Six Day War was not a war initiated by Israel, he emphasized. It was not an extension of an Israeli Government policy goal to create new borders, or a new geopolitical situation. It was a war forced upon Israel because of Arab flexing of political muscles, a series of impetuous decisions leading to a situation of overall deterioration, leaving Israel no alternative but war.

RABIN WAS not certain that Nasser really intended to go to war when he told the United Nations troops to leave their posts along the Israeli-Egyptian border and concentrate in Sharm el-

Sheikh and the Gaza Strip.

The Egyptian President took this move, Rabin felt, primarily because of the criticism heaped upon him in February-March 1966. At that time, Nasser had introduced 600 tanks into the Sinai without Israeli intelligence being aware of the fact until it was a fait accompli — only to be accused, mainly by the Jordanians, of "hiding behind the skirts" of the UN, instead of taking decisive action against Israel.

In 1967, partly because of his desire to play a central role in the Arab world, and partly in order to deter — so he claimed — Israel from taking action against Syria, Nasser embarked on a similar policy of brinkmanship — but this time it overbalanced into war.

"When Nasser demanded that the UN move all its Sinai forces into Sharm and Gaza, U-Thant (then Secretary-General of the UN) replied that he would do either 'all or nothing,' on the assumption that Nasser would back down and give in.

"But, because the exchange between them had been conducted in public, Nasser could not give in.

He reacted immediately and gave the order to the UN to get out.

"After the UN vacated the area, Nasser was faced with a situation where his soldiers were in control of Sharm el-Sheikh. If he did not block the Straits it would be seen as a failure on his part, and a direct blow to his stature. The same happened in Gaza. By doing this, he left Israel with no alternative. Limited action had been precluded."

RABIN RECOUNTED that the first signs of tension reached him on the morning of May 18, while he was watching Israel's Independence Day celebrations at the Hebrew University stadium. A message reached him that the Egyptians had declared a state of alert and had moved troops into the Sinai.

"Immediately after I received the information, I returned to my home in Zahala and called Talik (Aluf Israel Tal, OC Armoured Corps at the time). I said to him: 'Rotem' — the code word for the operation we planned against the 1960 Egyptian thrust when I was OC Operations and he was com-

mander of the Seventh Armoured Brigade. And he understood."

By May 17, reserves had been called up and tanks moved into the South.

Rabin denied that the state of readiness of Israel's armed forces was not much better in 1967 than in 1973, on the eve of the Yom Kippur War, when Israel was caught unprepared.

"Never," he said, "has Israel's army been more ready and more prepared for war than in 1967."

The results of the war — 900 out of 1,200 Egyptian tanks and cannon destroyed — he felt, were proof enough of the standard of the army at the time. He also pointed out that it was the strength of the IDF prior to the war which allowed the politicians breathing space to try to find a political solution to the crisis between May 16 and 7:45 a.m. on June 6, when the first Israeli tanks rolled and the Israel Air Force returned from three hours of devastating raids into Egypt, leaving the Egyptian Air Force a pile of smouldering ruins. (Altogether, 452 Arab planes were destroyed in the war.)

"It was this waiting period," Rabin said, "which made military achievements of the Day War a political fact, which ensured that, as opposed to 1949 and 1966, Israel was not forced to retreat from the territory it had conquered."

"The waiting period," he continued, "had allowed the States to exercise all the options it could to resolve the crisis before the guns went off. Despite the fact that diplomacy failed, there was no doubt in my mind that the IDF was in a position to win when the war was over."

Just as important, he felt, was the waiting period had allowed the IDF to mobilize its reserves efficiently and effectively, and bring them up to the level of a standing army.

WHEN THE IDF went to war, Rabin said, it set one goal itself: to break the strategic clamp down by the Egyptian leadership of Levi Eshkol and National Unity Government.

"I do not remember a single moment in the Defence establishment who suggested that we should be careful to stress that we did not mean that he was a threat to the Canal being turned into a major defence asset."

"I continued to be Chief of Staff for a half six months after the Six Day War," he said, "and I supported the concept of the Suez Canal being used as an important route in our system of defence."

RABIN DID NOT agree with the idea that the main key to victory in the conflict was Israel's out- intelligence operations.

"Intelligence was good, but not accurate to say victory was entirely due to it."

He attached the major credit to Israel's air superiority, the enemy's airfields, lines of supply at the mercy of the Israel Air Force, and the armour. He added that an important factor was the "strategy" evolved by the Air Force provided for forces with high accuracy and continuous support on all fronts. The key factor was that Israel's armour with hard-pancaked and used the

tanks' cannon with deadly accuracy.

"While the initial air strike may have been over in three hours, the air superiority displayed came after months of hard work; of developing weapons systems; of training, of evolving tactics."

RABIN WAS somewhat incensed by the charge that had not the overall war been so successful, many questions would have been asked regarding the battle for Jerusalem — a battle many have claimed was disorganized and one that resulted in heavy casualties.

Rabin countered by saying that the conquest of the city was not, initially, an IDF goal. In fact, Eshkol, with the blessing of the National Unity Government, did everything in his power to ensure that Israel and Jordan maintained the status quo, even when Jordanian gunners opened fire along the entire front and Jordanian planes bombed targets in central Israel.

"Eshkol — with the consent of the entire Cabinet — appealed to Hussein to stay out of the war," he said. "Eshkol appealed to Hussein

both through the Americans and through General Odd Bull (of the UN), both of whom told the king that Israel undertook to maintain the status quo regarding the 'green line' and Jerusalem if he (Hussein) would recall his forces from the conflict."

"Hussein," Rabin continued, "replied that as far as he was concerned the chips are down and we are at war."

Against this background, Rabin acknowledged that the attack on Jerusalem was quickly put together, although the contingency was prepared for. The Paratroop Brigade, led by the present Chief of Staff, Mordechai Gur, was held in reserve to take part in the attack on El Arish, the main Egyptian defensive deployment. If Tal's forces got bogged down. When it became apparent that Tal needed no help and that El Arish was secure, Motta Gur's men were sent to Jerusalem. "Jerusalem was taken with a defensive plan that had long been developed," he said.

It was not very different from a plan Rabin had proposed in 1948 as a brigade commander fighting

for David's Gate and Mount Zion.

Rabin added that, despite the fact that Gur's brigade was earmarked to fight in the South, Gur had brought his officers up to Jerusalem some three days before the action, to familiarise themselves with the objective — "just in case."

"The speed with which the operative details were prepared was not the fault of the Brigade," Rabin said, "but the inevitable result of the situation and the result of decisions taken at general staff headquarters concerning the priorities of the war."

Rabin said that, in fact, the forces originally set aside to take the city was a second reserve paratroop brigade headed by Danny Matt, but fate dictated that Matt and his men be sent in on the second day to support Ariel Sharon in his attack on Abu Agella and Um Katsir — leaving the prize of Jerusalem to fall to Motta Gur.

MANY OF THE questions still open about the war and the days preceding the conflict were not answered in this Jerusalem Post interview. When asked about his

famous but mysterious meeting with David Ben-Gurion on May 21, 1967, Rabin said that he had distanced from revealing details for a decade and had no intention of doing so now. He told The Post that there was only one other man alive today who knew the details of that meeting, and that this would continue to be the case.

He was more forthcoming in discussing another "mystery" of the war: the attack on the U.S. Liberty, an American electronics surveillance vessel anchored some 11 miles off the Sinai shore, which was attacked and badly mauled by Israeli fighter aircraft on the second day of the war.

According to the sequence of events, as related by Rabin, Israel had relayed a message to the U.S. through the military attaché in Tel Aviv, who also happened to be a naval officer, that the presence of the ship off the Sinai shore was hazardous, since "in the heat of conflict anything could happen."

Rabin recalled that Israel at the time had only a few destroyers at its disposal, while the enemy had "between 12 and 18 missile boats."

Thus, he said, Israel was, to a large extent, dependent on its Air Force for protection from sea attack.

"We suddenly received a report that El Arish was being shelled. It later became apparent that this was not the case, but at the time we were confused, since our forces had advanced considerably past the town by this time. We then sent both the Navy and the Air Force out to identify a ship anchored off-shore. They made a mistake in identification and informed us that it was an Egyptian vessel."

"We finally gave an order to the Air Force to go ahead and attack the vessel, but only after the pilot made an additional fly-over and again established what transpired to be mistaken identification."

The first inkling that a mistake had been made, Rabin said, came when he heard a report that they had attacked a Soviet ship. "I was very worried when I heard this," he said. Later he received the correction: that in fact an American vessel had been attacked. "Now I was less worried, but the matter became a lot more unpleasant. To harm the Americans was the last thing we wanted to do," he said.

Rabin denied that the ship was attacked because the IDF suspected it of monitoring Israeli communications. He said that the ship could have done this just as effectively from 30 miles off shore. To prove his point, he revealed that the Soviets "were out there as well. Just 10 or 15 miles deeper at sea. We did not touch them."

Rabin described the Six Day War as the highlight of his military career. It was a war, he said, which created a new political and military reality in the Middle East, and a war which left the combined Arab armies destroyed.

IT IS STILL too early to assess the ultimate effect of the war, but its repercussions have changed the face of the Middle East, and perhaps the world. There is no doubt that Rabin was one of the main architects of that victory.

Regardless of political outlook, sitting in the Prime Minister's office late last week, discussing the implications of the Six Day War with the man who engineered one of the most momentous victories in the history of modern warfare, made recent events and his involvement in them seem almost secondary in comparison with his earlier achievements.



"IF GOD had somehow been able to prevent the Six Day War, I would still think Him faithfully every morning," says Yehoshua Arieli wistfully. Many thoughtful people share that view, especially since the Yom Kippur War. But Arieli, professor of modern history at the Hebrew University, bears the distinction of having been among the original few who preached the heresy in the very early months after the great 1967 victory, when the great majority of us were still engulfed by the all-permeating, sense-numbing euphoria.

Nor is he one of the dogmatic, doctrinaire doves, the "pacifists" who almost instinctively condemn Israel in any war or war situation. "Unlike Ezer Weizman," he notes drily, "I never considered the Six Day War unnecessary for our national survival. The war was neither planned nor avoidable. It was a classic war of self-defence, and our victory was absolutely vital because of that all-too-true truism that we cannot afford a defeat. It was a 'necessary war,' which is the best thing you can say about any war."

Arieli, moreover, is not odda with the run-of-the-mill doves over the Palestinian question. He has not progressed, as most of them have, from favouring Israeli withdrawal from the West Bank to favouring the establishment of a Palestinian state there.

"This is something on which we can't give in," he asserts. "The PLO can only accept it as a stepping-stone towards their ultimate goal..."

Perhaps it is for this reason that less is heard of him in dovish circles nowadays than in the early years after 1967. He was unhappy in Lyova Elav's Yo'ad party because of the link with the Israeli-Palestine Peace Council, and supported Shimon Peres' "only half-hearted" at this last election for the same reason.

Arieli, then, is an unorthodox dove who moulds his views with the tools of his trade — historical perspective, the lessons of other countries embroiled in similar predicaments — and who feels that he can now, 10 years later, say without hubris and with much sadness, "I told you so."

THE HISTORIAN, says Arieli, analyses a war on the basis of three criteria: the moral judgment — was it necessary?; the immediate consequences; and the long-range consequences, which are often an unforeseen and uncontrollable chain-reaction.

In the immediate term, he says, the 1967 war "gave Israel the chance to achieve a better situation in the Middle East — a chance to negotiate, to start a process of détente. But this was on condition that Israel itself was willing to proceed in that direction, and that the Arabs came to realize that it was impossible to erase Israel from the map."

"Even at that time I was aware of how strongly Israel would be tempted to use the victory not for peace, but for changing the territorial situation."

"But by the same token, I knew even then that the war had changed the character of the Israel-Arab conflict. It had inevitably intensified global involvement. And the occupation was changing the situation on the ground. So I knew that the victory would not provide long-range security — unless it were used for a settlement."

He joined the "Movement for Peace and Security" late in 1967 and, together with like-minded academics and left-wing politicians, helped draft its six-

point manifesto:

- The 1967 war was a war of defence and therefore necessary;
- Israel should accept Resolution 242 as the basis for negotiations (it did not do so until 1979);
- Israel should refrain from any annexation or settlement of the occupied areas other than for purely military reasons and should consider the territories as a pledge in its hands to be returned in exchange for peace;
- Israel should not evacuate the territories until peace is achieved;
- The territories should not, however, be an obstacle in the way of achieving peace;
- Israel should refrain from prejudging the rights of the Palestinian people living in the occupied territories.

IN A SPEECH at a rally at the Hebrew University in May, 1968, Arieli warned that while the war had forced the Arabs to face up to the fact of Israel's irremovable existence it could, in the long run, goad them into seeking revenge.

Some 18 months later, Prof. Arieli wrote an article in *The Post* recommending the adoption of the "siding sense: peace against territories." The greater the component of peace and normalization the Arabs were prepared to concede, the more territory they would receive. For full peace and normalization — here Arieli took the argument to its logical conclusion, which Abba Eban and other establishment doves were never able to do — Israel would return all the occupied territories.

Israel had every right under international law, he asserted, to hold on to the territories as long as the state of war persisted. But it would automatically lose that right if it annexed the territories or refused to negotiate for their return. He spoke of the dangers of becoming a "garrison state" with a "siege mentality" if the occupied areas were not returned.

If they were annexed (as the Likud parties advocated then, and still advocate today), Israel would be thrown out of the UN, alone America would not back such a "renunciation of international legal behaviour." If Israel did not evince a readiness to negotiate it would, slowly at first, and then more rapidly, lose all U.S. support. To keep the territories under occupation, it would be forced to adopt ever more repressive measures. (I'm afraid we shall be seeing this very soon," Arieli warns now, hinting at a Likud government's possible handling of unrest in the areas.) An atmosphere of war threats would evolve, and war itself would eventually break out.

Even if the next war brought another victory, he wrote, "annexation of the territories would be the death-sentence of the state as we know it. Either a minority of one-third would have to be disenfranchised, or alas a hostile, irredentist bloc of Arabs in parliament and public life would compel all the Jewish parties to amalgamate in order to defend themselves. Normal political life would cease. Everything would be dictated by ethnic considerations. Democracy would wither, freedom of speech would perish. A military-managerial elite would dominate the country, and would attempt to create an ideology justifying life in such conditions. It would be a religiously-tinged nationalism, a form of tribalism."

ARIELI rehearses his fears of almost a decade ago with the rueful resignation of a chastening prophet whom the headstrong

THE HISTORICAL PERSPECTIVE

From the very beginning, Professor YEHOSHUA ARIELI felt that Israel's victory in the Six Day War was fraught with long-term dangers. He explains to *The Post's* DAVID LANDAU why he still thinks he was right



(David Landau)

people have foolishly ignored. He believes that many of them have already proved well-founded, and that, with the Likud electoral victory, those dire predictions as yet still hanging fire are about to come true too. He looks back in sorrow.

"FIRST, as regards national security. It is absolutely false to say that the 1948-67 period was bad. On the contrary, it was a time of vital growth and achievement, during which the security factor was never so dominant as to absorb all the nation's other energies."

"The great paradox of 1967 is that, instead of giving us security, as some expected, after the victory, it caused the security factor to become the overriding concern of all national policy, the major claim on national resources. The government has drawn itself into a vicious circle: it declares its need for secure borders; that demand makes peace impossible; and as a result, security continues to be an unattainable quest, sapping the country's resources."

"The best security lies in a peace settlement providing for demilitarization of the areas, security arrangements on the ground, a clearly and strictly defined cease-fire, strong American support, and the Arabs'

agreement to normalize relations." (While advocating almost total withdrawal, Prof. Arieli does not believe the 1967 borders are immutable. Thus Israel could demand a corridor to the River Jordan in return for a corridor from the West Bank to Gaza. Similarly, it could insist on retaining a foothold on the Golan plateau in return for use of its Mediterranean ports by Jordan.)

Economically and socially, he continues, the 1967 war and the ongoing occupation can now clearly be seen as real disasters. The post-war euphoria here and abroad led to an economic boom fuelled by the ever-growing demands of the Defence establishment.

"That need not be unhealthy if the population lives as in a war economy." But if that is not the case — and in 1967-73 Israel it certainly was not — "you get the wrong perspective on your situation... You become a consumer-minded society in what is in fact a dangerous war situation. Also, you evolve a class of people who are making huge profits out of this war situation on the front lines. Social tensions are inevitably exacerbated."

A war situation is often a catalyst for progressive social change, as it was in England dur-

ing each of the World Wars, says Arieli. The national income is more widely distributed, prices are strictly controlled, the ordinary man's claim to a larger slice of the cake is more strongly founded — because of the sacrifices he is being called upon to make — and more pathetically antedated.

But all that, he points out, gains only when the war situation is impressed upon the national psyche, a condition Israel has lacked in Israel between 1948 and 1973.

"You can't pay prices unless you have a war economy; it is politically and psychologically impossible. But up until 1973, we thought we were a superpower. And after 1973 the Government didn't have the guts to do what was required..."

The occupation, meanwhile, has destroyed a cardinal tenet of Zionism: that the land is to be redeemed by our own labour. Arieli finds it paradoxical that the "ultra-Zionists" who demand the retention of the territories are the same who will be working the local Arab labour.

Even within the "green line" the influx of labour from the areas, he says, "has created a

new class of overseers... Look at the settlements that have sprung up around the moshavim of which... The mutual economic dependency, moreover, itself tends to strengthen annexation tendencies within Israel. Dayan used the open border as a means to make the permanent annexation of the West Bank whether *de jure* or *de facto*, easier to realize."

At the same time, Arieli does not really fault the government's liberal policy of public intercourse between the West Bank and Israel. "It was morally correct and, in the long run, healthy," he concedes.

THE MOST unfortunate consequence of the war and the occupation, says Arieli, "is the polarization of public opinion and what is essentially a non-solvable issue."

Between 1948 and 1967, he says, there was a basic national consensus regarding priorities. It was a hypothetical and practical, but destroy that consensus. The difference between the pre-war and the post-war situation is the structuring of society, and as such they are a fruitful exchange of ideas and ideologies."

As the polarization since 1967, what to do with the areas in dispute, has cut through party networks and riven the national consensus. New political trends are evolving around the "territorial" issue — and development is always "very slow."

He recalls how the Irish were very nearly destroyed by Britain in the early part of this century, how the Balkans drove Greece to revolution, and how Imperialist Russia destroyed liberalization in Japan.

As Jews in Israel draw their strength from four sources, he says: "neo-pragmatism" (the pragmatic arguments in favour of the areas); the "secularist" (best represented, he says, by the late Eliezer Wiesel's "blood and soil" theme); the biblical school, which cites the geography or-

dered in the Book of Books; and Messianism, which actually believes that the coming of the Messiah is therefore enjoined upon us across the entire Holy Land.

There is obviously some overlapping between the four, says Arieli. Thus, for instance, the secular mystique is not on what you have, but what you (think you) need. The theme of the Week was "I and My World," the intention of the organizers being "to make the children realize that, in spite of differences in tradition, creed, and colour, children all over the

world are basically the same; they study, play, sing and dance; are happy or sad, and need and give friendship and love."



(Yakir Zur Israel Sun)

I AND MY WORLD

FOR ISRAEL'S CHILDREN, this has definitely been their Week. From Sunday until today, in various parts of the country — Jerusalem, Tel Aviv, Afula and Ofakim, the Ta'anach region, the Arab village of Umm-El-Fahm, and the Negav kibbutz of Yotvata — there have been exhibitions, competitions, fairs and entertainments specially for them.

The theme of the Week was "I and My World," the intention of the organizers being "to make the children realize that, in spite of differences in tradition, creed, and colour, children all over the

world are basically the same; they study, play, sing and dance; are happy or sad, and need and give friendship and love."

THE WEEK was opened by Mrs. Nina Katzir, its patroness, at the International Cultural Centre for Youth in Jerusalem, where the lawn was decorated with flags of nations and with enormous Japanese paper fish kites. Several hundred Israeli and diplomatic corps youngsters watched a performance that included folk dan-

cing by children from 12 Latin American countries. The President's Residence has been humming with youthful voices all the week. Children came from all over the country to meet their favourite authors and the producers of their radio and TV programmes; Jewish youth from abroad, here to study or work on kibbutzim, met for community singing; songwriter Naomi Shemer made a personal appearance; and yesterday, awards were presented to children who have made outstanding contributions to society by

community work or voluntary activities.

The Canadian ambassador lent his Herby's garden for a fair, and throughout the country the fun and junketing had a more serious counterpart in special civic clean-up campaigns.

Children's Week makes a very special effort to reach the children in hospitals and other institutions, and each day has brought a treat for those who can't get out of doors — music, entertainment, festive food. For those who are mobile there have been picnics and visits to zoos. □

(S. Hannon Israel Sun)



AT 2 P.M. ON Wednesday, June 7, 1967, an officer reported to Dr. Dov Joseph, former military governor of Jerusalem, and later holder of several ministerial posts in the Israeli cabinet, that our paratroopers had broken through the Lion's Gate and were on the Temple Mount. Together with David Shaltiel, commander of the Hagana in the 1948 battle for Jerusalem, Dr. Joseph was taken through the gate. They were met by a tall man whom Dr. Joseph knew well, Mordechai (Motta) Gur, the officer commanding the paratroopers. A soldier shouted to Dr. Joseph: "Now you can write a sequel to *The Faithful City*"—a reference to Dr. Joseph's book about the siege of Jerusalem.

Motta Gur opened the door at the Dome of the Rock, they all took off their shoes and went inside. Shots were still being fired; they saw Jordanian soldiers, many in pyjamas, being led away, with their hands up—Motta Gur explained that they had put on pyjamas in an effort to pass as civilians. Then they went through the narrow Moor's Gate down to the Western Wall. At the Wall, Rabbi Shlomo Goren, then the chief Army chaplain, was leading soldiers in prayer. Everybody was singing and praying.

Dov Joseph recalls: "I thought of the verse in the Bible, 'This is the day that the Lord hath made. We will rejoice and be glad in it.'"

He remained at the Wall for several hours, and still remembers the thoughts that went through his head as he watched the soldiers celebrating: "Jerusalem has never meant to any other nation, religiously and politically, what it means to the Jews. Christians and Moslems have a religious attachment to their holy places, but no other nation made it their political capital and national centre for centuries as did the Jews."

RECALLING that moment 10 years ago in an interview recently, Dr. Joseph told me that this distinction between Jerusalem as a religious centre and as a political and national centre is of crucial importance to an understanding of why the reunification of the city meant so much to us, and why we can never allow it to be divided again. He continued:

"For generations, Jews have kept in their mind's eye a picture of the traditional Jerusalem of which they read in their prayers, the Jerusalem of which they learn in the Bible, the home of prophets and kings during the glorious past of the Jewish people. It is the memorial of Jewish history and the lodestar of our future. There is nothing comparable to this attachment among Christians and Arabs."

"The Arabs revere Jerusalem and consider it holy, not because they are Arabs, but because they are Moslems. There are tens of millions of Moslems who are not Arabs, who make no claim to Jerusalem as a political or national centre. What right has little Jordan, with its population of a couple of million, to lay claim to Jerusalem on behalf of the Moslem world? The King of Saudi Arabia and the President of Egypt make their pilgrimages to Mecca or to Medina, not to Jerusalem."

DR. JOSEPH said he recalled at the Wall that day that Moslem Arabs had been free to come to the Dome of the Rock and the Aksa Mosque during the period when the Turks ruled, but had staked no political or national claim. During the 19 years after 1948, when Ab-

JERUSALEM REUNITED

What were those first days like, when the city of Jerusalem was once again united? Three veteran citizens of the Capital — Dr. DOV JOSEPH, ELIE ELIACHAR and Dr. HELENA KAGAN — remember their reactions 10 years ago. They spoke to the Post's PHILIP GILLON.

(Clockwise, Elie Eliachar, Dr. Dov Joseph, and Dr. Helena Kagan)



dullah and then Hussein ruled over Jerusalem, they made no effort to turn it into their capital; instead, they concentrated on the development of Amman. During those 19 years, Jews were deprived of access to their holiest sites, the Western Wall, but they never gave up their determination to make Jerusalem the capital of the Jewish State.

These thoughts, inspired by his first return to the Wall, have been reinforced by what has happened in the past decade. Dr. Joseph still thinks that the Arabs have no claim to Jerusalem, and that the Moslems have only the religious right of access to their holy sites.

"The Arabs who live in Jerusalem can, of course, remain as full citizens, with every civil and religious right. But the whole of Jerusalem must remain Jewish. We should give up nothing. The Palestinian Arabs do not constitute a nation and Jerusalem was never their capital. The first requirement of a nation is that it consist of a group of people having national characteristics which distinguish them and make them different from other people. The Arabs of Palestine are no different from the Arabs of Syria, Lebanon or Jordan."

"A few months ago, Assad and Hussein announced, 'We are one people, we are one nation.' Only a few weeks ago, a PLO leader said bluntly that there is no Palestinian people, they are taking the claim only for political reasons to gain a point in the struggle against Israel."

"What is important," ended Dr. Joseph, "is that we make it clear that Jerusalem is for ever Israeli, the Jewish national and political capital, with the Arabs living here now entitled to remain, and Christians and Moslems and people of all nationalities free to visit it, subject of course to normal security checks."

ELIE ELIACHAR, 18th generation member of a family that had lived in Jerusalem for centuries, head of the city's Sephardi community, before 1948, was living in Haifa when the Six Day War broke out. With great difficulty, using all his *protektions*, he managed to get to Jerusalem on June 10.

He went at once to the Wall, where he remained for a time—"I still don't know if it was 30 minutes or two hours"—pondering the history of the Jewish people.

"I left the Wall to look for the shrines and places that were part



and parcel of my childhood. I climbed up from the Wall to the Jewish Quarter, a distance of a few metres, and then walked from one landmark to another. My heart nearly burst with grief. Everywhere, I found savage destruction, deliberate vandalism, synagogues and yeshivas filled with filth and refuse metrea high. The only place which was not completely demolished was the Talmud Tora Tiferet Yerushalayim, the great yeshiva which had been famous in Jerusalem for 400 years, where I had learned my *aleph-bet*. Later I learned that this had been partially preserved because UNRWA had used the upper floor as a girls' school.

"I had some difficulty finding the house in which I was born in 1899. It had been occupied throughout the 18th century, first by Chief Rabbi Pantjel, then by my great-grandfather, Chief Rabbi Rishon Lezion Ya'akov Shaul Eliachar, then by my grandfather, also Rishon Lezion, Rabbi Haim Eliachar, and then by my father, Yitzhak Eliachar. The house was like a linchpin connecting four renowned synagogues, one of which was joined to our old family house by a private entrance."

HE ALSO looked at other Jewish synagogues and shrines which had been destroyed, not war, but by deliberate vandalism.



There was Misgav Ladseh, the first Jewish hospital built in Jerusalem, which had stood on the highest point in the Jewish Quarter. Destroying a hospital might have been used to aid the Arabs' case, and it was not comprehensible. From there, he went to the site of what had been the beautiful synagogues of the Harva Hassid and Nisan Bak—to be destroyed also. And this destruction was not pointless, he realised: the aim had been to erase the historic evidence of the continuous Jewish day-to-day presence in Jerusalem, going back through the centuries.

Elie Eliachar started running from one authority to another, trying with Teddy Kollek, in that high priority should be to the restoration of the shrines. Those were busy immediately after the reunification of the city, when people at the top in Jerusalem were working round the clock. The first reaction to Eliachar's pleas was negative. Prime Minister Levi Eshkol said to him in Yiddish, "What, another syn-

agogue?" But the Sephardi Community Council supported him wholeheartedly. Dr. Ya'akov Herzog realised the importance of the restoration; he helped to convince Sir Rowe, director of the James R. Rohatichid Foundation, that Eliachar's request for help should be considered sympathetically.

"We went over the whole area together, holding our noses against the stench," Eliachar told me. "To his great credit, Max Rohatichid realised the validity of my thinking. He spoke to Teddy Kollek, and convinced him that I was right. Then Rowe got Dorothy R. Rohatichid—the widow of Max de Rohatichid—to visit the city with Teddy and me. She promised that the Foundation would restore the Yeshiva Tiferet Yerushalayim and three of the synagogues."

The students of our secondary school, the Meivra, were the very first Jews to return to live in the Old City. Other donors, headed by Teddy and his Jerusalem Foundation, followed the lead of the Rohatichid Foundation, and assumed responsibility for further restoration work."

Today, the whole complex is alive again, although, according to Eliachar, much remains to be done. He is organizing a museum to show the rich artefacts preserved from other attempts to wipe out traces of Jewish life in the Quarter. An even grander dream of his—the creation of Misgav Yerushalayim, which will establish an institute in the synagogue area for study and research into the Sephardi and Oriental heritage—is being supported by the Hebrew University.

As well as having a yeshiva accommodated over 150 students, the complex has become a major tourist attraction. The synagogues hum with life.

"To have been a party to this restoration is one of the greatest pleasures I have for satisfaction during my long life," says Elie Eliachar.

DR. HELENA KAGAN came to Jerusalem early in 1914, and served as a doctor among both Jews and Arabs during her entire working life.

"I never make distinctions, either as a doctor or a human being between people. I try to look for values in them as human beings, to individualize. When Jerusalem was captured, I realized it was a great thing for us, that for the Arabs in East

Jerusalem it was a terrible blow. So, when all the Jews of Jerusalem rushed into the Old City, I kept away. We were euphoric, the Arabs weren't. They are very nationalistic, and they have been so for far longer than we realize."

Dr. Kagan was born in Turkistand and educated in Switzerland.

"When I came to this country," she said, "I knew several languages, but not those I needed most for my medical work—Yiddish and Arabic. I could understand some Turkish, and I thought that maybe I would improve it, since it was the official language of the country. When I asked the Arab director of a school to arrange some lessons for me, he replied: 'Why Turkish? This is an Arab land. Learn Arabic.' Even then, they were nationalists."

"In situations like the conquest of the Old City, I thought that we should be more laetful, and not rush in to exult over the Arabs. So I stayed away. It was only after a few weeks—I think it was after the official merger—that I went in with another doctor. We were walking past a cafe when somebody shouted, 'Hakim—it's our doctor!' (referring to me)."

"A crowd gathered round us. Two men, members of a well-known family, asked me to sit down, and we talked for some time. It was a very moving experience."

"Two or three days later, a prominent Arab came to me, asking for help. His aunt had been caught in Amman by the outbreak of war and was being refused permission by the Israeli authorities to come back to Jerusalem. The father of the man visiting me had been very good to me when I first came to Jerusalem, recommending me to Arab patients. When I asked him why he had turned to me, he answered, 'When my father died, and we were sitting mourning for him, you came to join us. As you walked into the room, you started to cry. I have never forgotten that. And there is nobody else to whom we can turn.'"

"I was profoundly moved that he should remember me, and promised to do what I could. So I wrote a letter to General Uzi Narkiss. He turned me down flat. Now, what earthly reason could there be for refusing a permit to an old woman of good family, who certainly could have no connection with terrorism? Such refusals did us a great deal of harm. Later, she managed to get back to Jerusalem, but a lot of damage had been done. We didn't realize that what was for us a reunification was, for many Arab families, with members in Amman or Beirut, a second splitting. We weren't tactful enough."

"Some things we do are very good, like the 'Good Fence.' We have to show the Arabs that we really want to help them, without any hint of patronage or politics, and we should explore every opportunity to get together with them. But we should be more flexible: what is good today may not be good tomorrow. At the same time, we must be honest and make it clear that we are here to stay, that Jerusalem can never be divided again."

"I came here as a Zionist, I'm still a Zionist. I've never pretended that I'm anything else. Only it's a question of style. I've always remembered that phrase, and I think we should think about our style very carefully. We should keep Jerusalem, by all means, but we mustn't be arrogant. We must be tactful with the Arabs, must adopt the right style." □

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הכרזה מן הרצל

A FEW DAYS after the fighting ended in June, 1967, I had to guide a party of French journalists on a tour of Bethlehem and Hebron. They expected to see an "Israeli military presence" everywhere. We travelled for many kilometres and met hardly any soldiers, not to speak of armour and artillery. Finally, one of them said angrily, "Officer, where are your tanks? You obviously hid them because you knew we would be touring the area."

I think it is true to say that it was thanks to our liberal policy that we were able to restore order so rapidly in the territories and maintain decent living conditions without excessive controls.

With her victory in the Six Day War, Israel found herself in the position not only of uniting the whole of Eretz Israel west of the Jordan within the borders that had existed before the end of the British Mandate, but of ruling over a hostile Arab population numbering more than a million.

The jurists of the IDF quickly defined the new situation: according to international law, these areas were "conquered territory," and as such subject to clearly defined regulations. The military governor in the West Bank, General Chaim Herzog, immediately proclaimed that civilian life would continue to be conducted according to the local (i.e. Jordanian) law in force when the IDF entered the area.

The situation in the Gaza Strip was another matter. What was the local law there in June, 1967? A brief investigation showed that Egypt had not annexed the Strip, and that the people living there had been without citizenship since the War of Independence.

If the legal position was "clarified," the practical problems were immediate and acute. How to establish a pattern of daily life in the territories? Whatever the method, would the local population cooperate or would they try to organize civil disobedience?

The Government decided on an approach that, although today it seems the obvious one, at the time was quite revolutionary. This was to reconstitute normal civilian life through the medium of the local leadership. Men like Sheikh Mohammed Ali Ja'abari, the mayor of Hebron, and Hamdi Kan'an, the mayor of Nablus, were told that if they were willing to keep their political views separate from their practical functions, they could hold their positions and would receive full co-operation from the IDF.

The majority accepted the proposal. This was not a simple matter for them; for they had reason to be fearful of what might lie in store if — as the climate of Israeli public opinion indicated might happen — the territories were returned to the Arabs in exchange for peace. They remembered the fate of those Gaza Strip leaders who co-operated with Israel after the 1956 Sinai Campaign when, a few months later, the Strip was returned to Egypt.

DRUNK WITH victory, many of us were naively surprised that the Arabs of the West Bank did not react positively when Israelis suggested that they might benefit if they were annexed by Israel. Few of us asked ourselves the question: Suppose we were in their shoes, would we accept foreign citizenship and agree to annexation?

A clear indication of the truth was given at the ceremonial opening of the post office in Hebron

BEYOND THE GREEN LINE

When a military government was set up to administer the areas taken in the Six Day War, MICHAEL SHASHAR was appointed its spokesman, a position he held until 1971. Here, he looks at some of the positive and negative aspects of the situation in Judea and Samaria and the Gaza Strip.



Hebron: A view of the old town. (Below) the market, and a local potter at work.



(Rubinger, Weiss, Goldberg).

just a month after the war. The military commander made a very diplomatic speech about working together and making an effort to live in peace "as history has decreed we must live together in this region." The real diplomat of the occasion, however, was Sheikh Ja'abari. He said:

"I was present at the opening of a post office under Turkish rule, then under the British Mandate, afterwards under Jordanian rule. And now I will open the post office under Israeli rule."

For the first few months, the people of the Arab world, and especially the Palestinian Arabs, were in a state of shock that paralysed them both militarily and politically. This was another factor that contributed to our self-deception. Until nearly the end of 1967, there was virtual calm. Even though the crossings of the River Jordan were almost completely open, and infiltration into Israel was not difficult, there was hardly

any terrorist activity. The political leaders, however, were quicker to show their opposition to the new situation. They were especially angered by the reunification of Jerusalem. The formation of a Higher Muslim Council by Ibrahim Bakr, a notorious Communist, and some of his associates, was viewed by the Israeli authorities as hostile political activity, and Bakr and two others were exiled — not to Jordan, but to places in Israel where they were lodged at the expense of the Israeli taxpayer.

The political pot continued to boil, and there were business strikes and student demonstrations. But when the first requests were submitted for an Arab newspaper for the territories, it was decided to permit the publication of *El Kuds*. Under the editorship of Mahmoud Abu Zuhur, a Jaffa Arab who had been working in Jordan, this daily paper achieved enviable financial

success and a circulation, in recent years, approaching 20,000 — significant proof of Arab nationalist aspirations.

It is remarkable to find Abu Zuhur confessing in an editorial at the end of 1968: "I worked as a journalist for many years in Egypt and Jordan, but I must note sadly that in no Arab country did I enjoy the freedom of expression allowed me under an Israeli rule of conquest."

There were great differences between the refugees in the West Bank and those in the Strip. First of all, the former were on a much higher cultural and educational level. Secondly, almost they were granted Jordanian citizenship and even settle in the Arab villages and towns in the Strip.

Those in the Gaza Strip were not granted Egyptian citizenship and were in effect confined in a large ghetto, which they were scarcely able to leave.

Many of the European nationalists I conducted round the refugee camps found it difficult to understand why Israel wasn't trying more to solve the refugee problem. Like the one from Beirut who told me that he himself was

villages on the other side of the "green line," they were asked at the inferior living standards they found there.

On the other hand, because the closed borders after 1948, Israeli Arabs felt themselves deprived of a high-level cultural and religious life. After the Six Day War, however, they began to see themselves as an organic part of the "greater Arab nation," not only from a cultural and religious point of view, but also from a national, even a nationalistic, point of view.

"I've nothing to talk to you about," a young Israeli Arab told me after his first meeting with some of his peers in Tulkarm. When I saw him last year he told me, "We talk about the situation. And one of the facts that shall have to deal with in the future is that now, ideas about the situation are similar, sometimes even identical, in Tulkarm and Nabulus and Nazareth."

UNTIL HE DIED in 1972, I would always take visiting journalists to pay a courtesy call on Mayor Eliaze Bandak in Bethlehem. Although he was one of the moderate mayors, he could not omit the usual refrain: "The Israelis must solve the Arab refugee problem."

When we left his parlor, he would take the pressmen straight to the refugee camp at the entrance to Bethlehem. Facing it, on the opposite side of the road, is a beautiful villa.

"Can you guess who lives in that villa?" I would ask my guests, always having to supply the answer myself: "Mayor Bandak."

Even if we agree that the refugees are a political problem, why did Bandak never give the humanitarian aspect precedence? Why in 19 years did he do nothing to reduce the suffering of his brothers?

I once had an answer to these questions from another mayor of Bethlehem, who had also been a Minister in the Jordan Government. Iyub Musallam told me one day: "When I was Minister of Development, in Amman, I prepared a detailed plan for settling the refugees. Suddenly I felt that my fellow Ministers were giving me the cold shoulder. When I asked them why, they replied: 'My good fellow, you've gone too far.'"

It took time to get a clear picture of the number of refugees in the territories. In about 20 camps in Judea and Samaria, there were about 60,000, representing rather less than 10 per cent of the population of the West Bank. An equal number, also classified by the UN refugee agency, UNRWA, lived outside the camps. In contrast, more than 80 per cent of the 400,000 population of the Gaza Strip were refugees, some 175,000 living in camps and 225,000 outside.

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POST PULLOUT GUIDE

The Poster

THEATRE

performances are in Hebrew unless otherwise stated.

Jerusalem

JOHN — Joint Cameri and Khon production based on the book by William Shakespeare. Directed by Hanaa Shitka. (Rothschild Theatre, Saturday at 8.30 p.m.)

MARATHON — Musical about sport. (Khan, Tel Aviv, Saturday at 8.30 p.m.)

MURDER OF PIERROT IN THE REAL HIGH SCHOOL — (Beit Hahayal, Tel Aviv, Saturday at 8.30 p.m.)

OPEN STAGE — "Abelard and Heloise" by Ronald Duncan. About the sad romance of the little characters in medieval France based on their letters to each other. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8 p.m.)

SATURDAY, SUNDAY, MONDAY — Now Halimah production. (Halimah's Large Hall, Saturday and Sunday)

THE TALKING OF THE SHREW — (Cameri, Tel Aviv, Saturday, Sunday, Monday and Tuesday at 8.30 p.m.)

Haifa

BORN YESTERDAY — The Halima Theatre's revival of the thirty-year-old Broadway comedy under Nola Chilton's direction shows how quickly concepts of this sort age but the show is still amusing, with a great deal of pace and a remarkable performance by Ofra Miron as the dumb broad who sees the light. (Halima Municipal Theatre, 30 Pevener, Saturday at 8.30 p.m.)

MOMENTS — Halima Theatre production of Nathan Alterman's musical play about Little Tel Aviv of the 30s. (Halima Municipal Theatre, 30 Pevener, Sunday and Monday at 8.30 p.m.)

THE MURDER OF PIERROT IN THE REAL HIGH SCHOOL — (Shavit Theatre, 3 Pevener, Wednesday at 8 p.m.)

OTHER TOWNS **AN INTRAPLE IN AMERICA** — (Kiryat Haim, tonight at 8.15; Kiryat Shalom, Sunday at 8.45 p.m.; Olvat Olga, Tuesday at 8.30 p.m.)

THE EMIGRANTS — (Rothschild Municipal Theatre, Thursday at 8.30 p.m.)

THE GOOD WOMAN OF BETZUN — (Olat Haim, Monday)

THE MURDER OF PIERROT IN THE REAL HIGH SCHOOL — (Be'er, Monday)

THREEPENNY OPERA — Beersheba Theatre production of the Brecht/Weill musical. (Beersheba, Saturday)

TWELVE NIGHT — Shashapora's lively play with a large, all-male cast. (Tiberias, Sunday)

DANCE

THE NEW DANCE COMPANY — Nouvelles Danseuses (Zap Zap) Winter Song (Olat Haim); Le and the (Mizrahi Barak); (Olat Haim Barak). (Tel Aviv, Tel Aviv, Thursday at 8.30 p.m.)

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based in part on the Book of Job. (Hobimariel at Habimah Square, Saturday)

LOVE — Shalom Aleichem's play. With Odessa Shamer. (Tel Aviv, 30 Ibn Gvirol, Saturday at 8 p.m.)

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Glenda Jackson as Sarah Barnhardt and John Oastle as Damala in "The Incredible Sarah."

ENTERTAINMENT

Jerusalem

THE CHINESE CIRCUS REVUE — From Tel Aviv. Acrobats, dancers, King Fu. (Tel Aviv, 30 Ibn Gvirol, Saturday at 8.30 p.m.)

ENGLISH AND ISRAELI BALLADS — Folk songs and choral works by the Samit Choir. (Tel Aviv, 30 King George, Thursday at 8 p.m.)

EVENING OF JAZZ — Eli Freud and his group. Pat Kimball, vocalist, performs with Duke Ellington, Fats Waller, Muggsy Bogard. (Tel Aviv, 30 King George, tonight at 8.30 p.m.)

THE HOUSE OF MAN — Zahara Harifal reads poems and narrates stories. (Tel Aviv, 30 Ibn Gvirol, Monday at 8.30 p.m.)

MATTI CASPI — Songs and entertainment. (Tel Aviv, 30 Ibn Gvirol, tonight at midnight; Saturday at 10.30 p.m.)

A MAN WITHIN HIMSELF — With Shalom Haim. (Tel Aviv, 30 Ibn Gvirol, Tuesday and Thursday at 8.30 p.m.)

MY COUNTRY, I'VE RIDICULED YOU — Musical comedy with Gadi Yaghi, written by Gadi Yaghi. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8.30 p.m.)

MUSIC

All events start at 8.30 p.m. unless otherwise stated.

ISRAELI PIANO QUARTET — Program includes works by Moshe, Francis, Brahms. (Kiryat Haim, Tel Aviv, Saturday)

ISRAELI CHAMBER ENSEMBLE — Subscriptor Concert No. 8 Mendel Rodan conducting. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8.30 p.m.)

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ISRAELI CHAMBER ENSEMBLE — Subscriptor Concert No. 8 Mendel Rodan conducting. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8.30 p.m.)

Haifa

THE CHINESE CIRCUS REVUE — From Tel Aviv. Acrobats, dancers, King Fu. (Tel Aviv, 30 Ibn Gvirol, Saturday at 8.30 p.m.)

ENGLISH AND ISRAELI BALLADS — Folk songs and choral works by the Samit Choir. (Tel Aviv, 30 King George, Thursday at 8 p.m.)

EVENING OF JAZZ — Eli Freud and his group. Pat Kimball, vocalist, performs with Duke Ellington, Fats Waller, Muggsy Bogard. (Tel Aviv, 30 King George, tonight at 8.30 p.m.)

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ISRAELI CHAMBER ENSEMBLE — Subscriptor Concert No. 8 Mendel Rodan conducting. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8.30 p.m.)

Other Towns

ADAM AND HAVAI — (Givatayim, Shavit, tonight at 8.30; Even Yehudi, Saturday at 8.30 p.m.; Lod, Orly, Thursday at 8 p.m.)

LA BOHEME — (Tel Aviv, Sunday at 8.30 p.m.; Miron, Monday at 8 p.m.; Kiryat Shalom, Wednesday at 8.30 p.m.)

THE CHINESE CIRCUS REVUE — (Holon, tonight at 8.30 and 10.30 p.m.; Ashdod, Sunday at 8.30, 7.30 and 9.30 p.m.)

EVENING WITH ARIK LAVIE — (Ramot Gan, Orly, tonight at 8.30 p.m.)

HELLO SONG — With Shlomo Arizel. (Ramat, tonight; Tiberias, Sunday)

MY COUNTRY, I'VE RIDICULED YOU — (Ashdod, Tuesday at 8.15 p.m.)

Other Towns

ISRAELI PIANO QUARTET — Program includes works by Moshe, Francis, Brahms. (Kiryat Haim, Tel Aviv, Saturday)

ISRAELI CHAMBER ENSEMBLE — Subscriptor Concert No. 8 Mendel Rodan conducting. (Tel Aviv, 30 Ibn Gvirol, Sunday at 8.30 p.m.)

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ISRAELI CHAMBER ENSEMBLE — Subscriptor Concert No. 8 Mendel Rodan conducting. (Tel Aviv, 30 Ibn Gvi

Tel Aviv Cinemas

Commencing Saturday, June 4, 1977

ALLENBY Tel. 57820

4th week
6.30, 9.30



The Dirty Dozen

ALLENBY Tel. 57820
4th week
6.30, 9.30

BEN YERUDA Tel. 232750

6th week

Directed by LINA WERTHAUHLER
Seven Beauties
GIORGIO ARMANI

CHEN Tel. 282288

4th week

R. Vardimon, Y. Phari present
YERUDA HARKAN
BEUVEN BAR-YOTAM
A Shmuel Imberman film
LET'S BLOW A MILLION
Jack Cohen, Yana Eilan
and many more.
Producer: Shimon Arama



DEKEL Tel. 454114/5

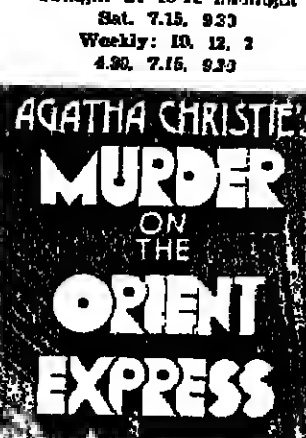
6th week

6.30, 9.00

Seven Stars release
in colour
VOYAGE OF THE DAMNED
starring:
YANK DUNAWAY
MAX VON SYDOW
OSCAR WENDT
MALCOLM McDOWELL
JAMES MARION
ORSON WELLES
LEE GRANT
Directed by Stuart Rosenberg

CINEMA TWO

1st week
Tonight at 11:30 midnight
Sat. 7.15, 9.30
Weekly: 10, 12, 2
4.30, 7.15, 9.30



MURDER ON THE ORIENT EXPRESS

ALBERT FINNEY
INGRID BERGMAN

DRIVE-IN

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Starts Sat. 4.30

For all family at 7.15

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WALT DISNEY

THE STRONGEST MAN IN THE WORLD

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at 10 and 12 midnight

Sat. and weekly at 9.30

Bring the adventure of a young man

whose physical strength has won

the admiration of the world.

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ESTHER Tel. 225610

6th week

THE ENFORCER

CLINT EASTWOOD

4.30, 7.15, 9.30

GAT Tel. 267888

4th week

At last a picture of

kids as they really are

WALTER TATUM

MATTHAU ONEAL

"THE BAD NEWS BEARS"

4.30, 7.15, 9.30

OPHIR Tel. 613321

Israel Premiere

Second week

C.A.S.H.

After M.A.S.H.

Comes C.A.S.H.

4.30, 7.15, 9.30

PARIS Tel. 236606

RIFI

Fri. 10 and midnight

10, 12, 3, 4, 7.15, 9.30

FEER Tel. 445795

3rd week

4.30, 7.15, 9.30

MOGRABI Tel. 298831

11th week

A STAR IS BORN

9.45, 9.30

ONLY Tel. 284025

4th week

OLENDA JACKSON

"The Incredible Sarah"

4.30, 7.15, 9.30

SHAHAF Kikar Atarim

12th week

Shahaf

Israel's newest, most

luxurious cinema.

Kikar Nami (Atarim),

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Manachem Olan's

OPERATION THUNDERBOLT

★ YEHORAM GAON

★ ASSI DAYAN

★ GILA ALMAOR

★ Yehoram Gaon

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The Week's TV/Radio Highlights

JUNE 3 - JUNE 9

FRIDAY



Robert Graves
TV, 21.00

SATURDAY



Simon Pickett
A, 18.00

SUNDAY



Duke Ellington
Radio, 21.00

MONDAY



Tula Bay
Radio, 19.00

TUESDAY



Yusuf Taji
Radio, 20.45

WEDNESDAY



Elimelech Rimati
Radio, 19.00

THURSDAY



Hana Zemer
A, 20.30

TV

EDUCATIONAL: 8.10 Math 7. Science 8. 9.00 Math 8. 9.30 Math 9. 10.00 Science 10. 10.30 Math 11. 11.00 Science 12. 11.30 Math 13. 12.00 Science 14. 12.30 Math 15. 1.00 Science 16. 1.30 Math 17. 2.00 Science 18. 2.30 Math 19. 3.00 Science 20. 3.30 Math 21. 4.00 Science 22. 4.30 Math 23. 5.00 Science 24. 5.30 Math 25. 6.00 Science 26. 6.30 Math 27. 7.00 Science 28. 7.30 Math 29. 8.00 Science 30. 8.30 Math 31. 9.00 Science 32. 9.30 Math 33. 10.00 Science 34. 10.30 Math 35. 11.00 Science 36. 11.30 Math 37. 12.00 Science 38. 12.30 Math 39. 1.00 Science 40. 1.30 Math 41. 2.00 Science 42. 2.30 Math 43. 3.00 Science 44. 3.30 Math 45. 4.00 Science 46. 4.30 Math 47. 5.00 Science 48. 5.30 Math 49. 6.00 Science 50. 6.30 Math 51. 7.00 Science 52. 7.30 Math 53. 8.00 Science 54. 8.30 Math 55. 9.00 Science 56. 9.30 Math 57. 10.00 Science 58. 10.30 Math 59. 11.00 Science 60. 11.30 Math 61. 12.00 Science 62. 12.30 Math 63. 1.00 Science 64. 1.30 Math 65. 2.00 Science 66. 2.30 Math 67. 3.00 Science 68. 3.30 Math 69. 4.00 Science 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WHAT'S ON

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Jerusalem

Plant a Tree in Israel with Your Own Hands: Free tour for planters to the Hills of Judea every Monday and Wednesday 8 a.m. to 12 p.m. Tel. 414233. For details and registration please call Visitors Department: Keren Kayemet LeIsrael (Jewish National Fund), Jerusalem, King George Ave., corner Rehov Keren Kayemet, Tel. 02-35481. In Tel Aviv, 98 Rehov Hayarkon, opp. Dnn Hotel, Tel. 02-234448.

CONDUCTED TOURS

Hadassah Tours:
1. Medical Centre at 9.30 a.m., 11.00 a.m., 12.15 p.m. and 3.00 p.m. Last tour on Friday at 12.15 p.m. Kennedy Building. No charge. Buses 10 and 27.
2. Mt. Scopus Hospital. Tours from 9.30 a.m. to 12.30 p.m. No charge. Buses 8 and 28. Tel. 810111.
3. Morning half-day tour of all Hadassah projects. 44 per person towards transportation. By reservation only. Tel. 414233.
Hebrew University, tours in English of 8 and 11 a.m. from Administration Building:
Olivet Ram Campus, Mount Scopus tours 11.30 a.m. from the Martin Buber Building. Buses 10 and 27. Tel. 35480. Exhibition Unit Zvi Greenberg, the Post's Life and Work. Berman Exhibition Hall.

Jewish National and University Library: Giv'at Ram campus, until June 21. American Miral Women, Great Tours — Jerusalem — Tel. 52068, 223049.
American Miral Women: Tours of youth projects and Peylim founded educational institutions. Tel. 02-521433, 9 a.m. - 2 p.m.
Emunah-World Religious Zionist Women's Organisation: Tourist Centre, 28 Rehov Ben Maimon. Tel. 02-35481, 30520, 811548.

Tourists and Visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressively modern building. Free guided tours weekdays between 10 a.m. and 5 p.m. Tel. 810111.
MISCELLANEOUS
Jerusalem Hilton and Intercontinental. The only jewellers in Israel with a worldwide guarantee. H. Stern Jewellers. Duty and tax free.

Jerusalem Biblical Zoo, Schneller Wood, Romema. Tel. 81432, 7.30 a.m. - 7 p.m.

Tel Aviv

CONDUCTED TOURS

American Miral Women, Great Tours — Tel Aviv — Tel. 220187, 243106.
Emunah — World Religious Zionist Women's Organisation: "Kastel," 108 Rehov Ibn Gabirol. Tel. 46015, 788942.
World Wise Tourist Office, 110 Rehov

Hoyarkon. Tel. 23232, 8 a.m. - 2 p.m. Canadian Hadassah-Wise Office, 110 Rehov Hayarkon. Tel. 22090, 8 a.m. - 2 p.m. Pioneer Women — Na'amal. Free morning tour. Sunday, Tuesday, Thursday, by appointment. Call Tel. 20111, ext. 200. Tel Aviv.

Magen David Adom in Israel: Headquarters — 80 Rehov Giv'at Ram, Tel Aviv. Visitors — Please call 3822 between 8.00 a.m. and 2.00 p.m. to arrange visits to our Central Blood Bank in Jaffa and for information regarding other Magen David Adom installations.
ORT Israel: For visits please contact: ORT Tel Aviv, Tel. 233231, 782201; ORT Jerusalem, Tel. 233676; ORT Netanya, Tel. 22922.

MISCELLANEOUS
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Haifa

Ogden Collection, Archaeological Museum of Orian Handling in Israel, at the Dagon Silo. Guided tour daily at 10.30 a.m. except Saturday. Tel. 04-64221.

Rehovot: Weizmann Institute of Science — Conducted tours, Sun. to Fri. at 10.30 a.m., starting from the lobby of the Stone Administration Building.

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ART GUIDE

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Jerusalem

MUSEUMS
Israel Museum: Liliane Klipshch, Printings; Children of the World Paint Jerusalem: Antoinette Art, The Robert Schimmel Collection; Homage to Calder — Documentation of the Jerusalem Studio; Greek Vase from the Jon Mitchell Collection; Old Master Drawings; Jacques Carrière in "Objets Intraçables"; China Spatula, Stories and Pictures; Our Pupils of World Mapotomian Culture (Educational Exhibition); Vending hours: Israel Museum — Sun., Mon., Wed., Thur., 10 a.m. - 5 p.m., Tue., 10 a.m. - 4 p.m., Fri., 10 a.m. - 2 p.m., Sat., 10 a.m. - 10 p.m. (Carelman exhibition 2-10 p.m.). Shrine of the Book and Billy Rose Art Garden — Sun., Mon., Wed., Thur., 10 a.m. - 5 p.m., Tue., 10 a.m. - 4 p.m., Fri., 10 a.m. - 2 p.m., Sat., 10 a.m. - 10 p.m. Rockefeller Museum — Sun., Mon., Wed., Thur., 10 a.m. - 5 p.m., Fri. & Sat., 10 a.m. - 2 p.m. Library: Sun., Mon., Wed., Thur., 10 a.m. - 5 p.m., Tue., 10 a.m. - 4 p.m., Fri., 10 a.m. - 2 p.m. Tickets for Sat. and holidays must be purchased in advance at the Museum, Cahana or major Jerusalem hotels; in Tel Aviv at Rococo, Hadran and Karel.
GALLERIES
Gallerie Vision Nouvelle, Y. and S. Hameleho, Klutsof Hayotzer, original prints by contemporary European artists. Tel. 02-818804, 280031.
MORA GALLERY, 9 Rehov Ben Maimon. Myriam Ben-Yosef exhibition continues till July 7.

Tel Aviv

MUSEUMS
Tel Aviv Museum, 27 Sderot Shaul Hameleho; Drawing Now; Anthony Caro — Table Sculpture 1968-77; Aviva Uri — Table Sculpture 1968-77; Aviva Uri — Drawings. Helena Rubinstein Pavilion: Joseph Koudelka "Gypsy" (photographs); Don Reisinger, Design 1967-76; Vending hours: Sun., Mon., Wed., Thur., 10 a.m. - 5 p.m., Tue., 10 a.m. - 4 p.m., Fri., 10 a.m. - 2 p.m., Sat., 10 a.m. - 10 p.m. (Library 10 a.m. - 4 p.m.). Tue., 10 a.m. - 4 p.m., Fri., 10 a.m. - 2 p.m., Sat., 10 a.m. - 10 p.m. (Library 10 a.m. - 4 p.m.).
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1) Museum of the History of Tel Aviv-Yafo, 27 Rehov Bialik. All Museums open Sun., Thur., 9 a.m. - 4 p.m., Fri. 9 a.m. - 1 p.m., Sat. 10 a.m. On Sat. admission free. Planetarium closed.

GALLERIES
Gallerie Vision Nouvelle, Y. and S. Hameleho, Klutsof Hayotzer, original prints by contemporary European artists. Tel. 02-818804, 280031.
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Bat Dor Studios of Dance Summer Course July 10 to July 30, 1977

Guest teachers from abroad and local teachers: Ellen Ward, Laverne Meyer, Dorena Laor Kazuko Hurebayashi, Sara Sugihara, Rhoda Manee Nissim Gelman, Susan Reimer and others. Advanced, Intermediate and Elementary levels (not beginners). Intensive classes in Classical Ballet, Pointe, Modern Dance. Classes in Jazz and Character Dance. Lectures and films. A workshop performance of choreographies made with selected students will take place at the end of the course. Audition June 30, 1977 at 5.00 p.m. at Bat Dor Studios Applications, Bat Dor Studios of Dance 80 Rehov Ibn Gvirol, Tel Aviv, Tel. 203175

israel film archive - jerusalem cinematheque

Fri., 8.6, 7.00 p.m.
Sat., 4.8, 7.30 p.m.
Sun., 6.6, 7.00 p.m.
Mon., 6.6, 4.00 p.m.
Tue., 7.00 p.m.
Wed., 8.6, 4.30 p.m.
Olivier — Carol Reed
Orfeu Negro — Marcel Carné
Casablanca — Michael Curtiz
High Noon — Fred Zinnemann
The Best Years of Our Lives — Wyler
Twelve Angry Men — Sidney Lumet
Alexander Nevsky — Eisenstein
Torso — animation
Le Monde du Silence
The Express Vite — Sidney Furie
Two for the Road — Stanley Donen

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Israel Theatres

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THE TAKING OF THE SHEWY
Tel Aviv, tomorrow, June 4
Sun., June 5, Mon., June 6
ALL MY SONS
Tel Aviv, June 8, Sat., June 11
FANTASIES
Jerusalem Khan,
tomorrow, June 4
Tel Aviv, Teatr Sec., June 8

Habima
First performance
SATURDAY, SUNDAY, MONDAY
Tomorrow, June 4, Sun., June 5
THE MILKY WAY
Tomorrow, June 4, Sun., June 5
DEEP WATER
Mon., June 6, Tue., June 7
KNIGHTS OF SORROW
Wednesday, June 7, Thursday, June 8

Beer-Sheva Municipal Theatre
THERSENNY OPERA
Tomorrow, June 4, Beer-Sheva
TWELFTH NIGHT
Sun., June 5, Tiborika
Sun., June 12, Shavit, Haifa
MURDER OF PIERROT
Mon., June 6, Be'er
Tue., June 7, Beit Ha'am,
Jerusalem
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Past its prime

MANDY'S DRUGSTORE, at 205 Rehov Dizengoff, used to head the list of trendy eating and meeting places in Tel Aviv.

Now that it has passed its prime, it may perhaps be judged as a restaurant rather than a place in which to see others as he seen. It is certainly a relaxed spot for dining. On the other hand, the Drugstore used to have a reputation for reasonable prices, and this too seems to have changed. When we went there for lunch, there were many vacant tables. A with-it looking waiter brought a long menu.

Despite the large choice, it was such a hot day that we decided to forgo the first courses and made our way to the free salad standing at the entrance.

Made of chopped lettuce, the salad filled an enormous wooden vat. There was a choice of three

BILL OF FARE

dressings, all with a mayonnaise base. My companion tried the Russian dressing, which seemed about what it ought to be. I had the mustard sauce, which was just tart enough.

FOR THE main course, my companion decided to splurge and order a T-bone steak, medium. When it arrived, however, it was too red, far from tender and almost tasteless. Usually, one must choose between tenderness and taste. Missing both is really a cruel fate.

With the stunk came a baked potato filled with sour cream. This, too, looked better than it tasted. The sour cream was not seasoned and seemed to have

come straight out of a container. I was a bit luckier with my more modest hamburger, which came well-done — as I had ordered it. The meat was tasty and lean, and the portion was quite generous. I would have liked a slice of onion on the toasted bun, but, unfortunately, one cannot have everything one wants in life.

Someone to the kitchen evidently didn't understand my request for a baked potato and gave me chips, but the waiter very nicely brought me a baked potato as well without my asking again. The chips, which I tasted, were quite nice and crisp.

For dessert, I ordered ice cream with hot chocolate sauce. The ice cream was a fairly mediocre commercial brand, and the sauce was not hot. My companion's cream caramel was also a commercial mixture, graced for some unknown reason with a stewed prune.

The bill, including a beer and a soft drink — but not the first courses or the coffee — managed to climb up to IL162.□ H.L.S.

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Monday, June 6 & 13: 10.00 a.m.
Seminar in Yiddish — 1900 Years Jewish Culture — Dr. J.C. Slesky
Wednesday, June 8 & 15: 8.00 p.m.
Social Dancing under 40
Monday, June 6, 8.00 p.m.
Social Dancing (over 40)
Tuesday, June 7, 8.00 p.m.
Bilichet Gai Britannia presents
Documentary Film
Thursday, June 9, 8.00 p.m.
"Young Film Makers in Hollywood"
— Full-Length Film and Commentary by Bill D. Maclellan — Producer
Director of "The Love Song of Charles Feiberman"
Monday, June 13, 8.00 p.m.
Adler Institution — Group Discussion on Problems of Adjustment of New Immigrants
Tuesday, June 14, 8.00 p.m.
Social Dancing (over 40)
Thursday, June 16, 8.30 p.m.
Z.O.A. Drama Circle presents "Private Lives" — Comedy by Noel Coward

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All advertisements so handed in will be translated into English and will appear on Friday in The Jerusalem Post, in addition to publication in Yediot Aharonot and Haaretz!



THE MIGHTY COMBINATION

THE JERUSALEM POST MAGAZINE

FILMS IN BRIEF

(Continued from page 6)

THE MAGIC FLUTE — Ingmar Bergman's adaptation of Mozart's opera takes a number of liberties with the original text but is mostly a joy, full of sparkle and a fairy-tale quality of this complicated allegory of the fight between good and evil. Musical performance and acting are of high standard. Not to be missed.

MR. KLEIN — Psychological thriller about a man in Paris in 1942 burdened with a Jewish name, and police-wanted nameless, whom he attempts to hunt down — but his fate is sealed. Jeanne Moreau appears as mistress to the elusive other Mr. Klein.

MURDER ON THE ORIENT EXPRESS — Agatha Christie's 1934 whodunit makes a highly entertaining picture suspiciously presented in the manner of its period with Albert Finney as Hercule Poirot, famous Belgian sleuth. With a stunning cast of passengers on the train. Sidney Lumet directs.

NETWORK — Examines TV's ability to influence and brainwash while depicting people struggling for power in running a major American network. Involved in TV politics are Peter Finch, who portrays a news anchor, Fay Dunaway, a top executive, and Robert Duvall, a top network officer.

NINA — Corny, silly story about a chambermaid (Lian Minelli) who becomes a film star thanks to the confidence she gains from a decrepit countess (Ingrid Bergman).

OPERATION THUNDERBOLT — The Israeli-made film of the Entebbe rescue mission directed by Menahem Golan. This one stars real Israelis including some familiar Cabinet faces. Fast paced and more convincing than the previous versions.

SEVEN BEAUTIES — Line Wertheimer has created devastating, deadly funny, haunting Brechtian images of man's will to murder in a tale of utter degradation. Oskar Werner, Neapolitan rapist murderer, and a German concentration camp commandant submit to a gangster camp commandant Shirley Stoler.

SI OBTIENI UN REFUGIO — (Hebrew Channel). Catherine Deneuve comes to a man in prison and unites with him 14 years later. He takes up with Anouk Aimee, her former cell-mate aged 40, and she gets her son's history teacher. Claude Lelouch's 26th film is a musical pink in rose French.

SILENT MOVIE — Truly silent, not a word spoken in this hysterical comedy directed by Mel Brooks who also stars as a director trying to make a silent movie in Hollywood. He goes on with his buddies Marty Feldman and Dom DeLuise.

A STAR IS BORN — Rock version of the Hollywood classic with Barbra Streisand and Kris Kristofferson as the superstars.

STRETCHER DRILL — Israeli film by director Judd Neuman portrays the training process of paratrooper recruits in the initial period of army service.

THE STRONGEST MAN IN THE WORLD — Walt Disney Comedy about two college students who channel their energies into conjuring up a strength-formula, with Kurt Russell in the title role.

TWO-MINUTE WARNING — A sniper takes aim in Los Angeles Coliseum where 8,000 fans are gathered to watch a football game. While the police discuss what's to be done the shooting starts. Bloody but exciting movie.

VOYAGE OF THE DAMNED — Recounts the tragic episode of the RMS Lusitania by the Germans to sink with 1,195 refugees as a propaganda move, knowing they would not be permitted to land. Max von Sydow stars as the anti-Nazi captain of the ship.

Special film showings

THE APPRENTICESHIP OF DUDY KRAVITZ — Mordchai Rohat's novel about an aggressively ambitious young Jew intent on making a fortune has been made into a film full of vitality, insight and humor. Dudy is objectionable but Richard Dreyfuss' performance is first-class (Jerusalem Theatre, today at 8:30).

THE GREAT DICTATOR — Charlie Chaplin's satirical satire of Hitler's dictatorship in the 'thirties. With Jack Oakie. (Jerusalem, Israel Museum, Tuesday at 8 and 8:30 p.m.)

MARATHON ART FILMS — Painting, sculpture and dance. (Tel Aviv Museum, Saturday at 11 a.m.)

MODERN TIMES — Charlie Chaplin in the timeless satire on the mechanization of life and the plight of the little fellow swamped by it. Also with Paulette Goddard. (Jerusalem, Khan, opposite Railway Station, tonight at 9 and 11).

YOUNG FILM-MAKERS IN HOLLYWOOD — Film and commentary by Bill D. Nothel. (Tel Aviv, Beit Hamim, 30 Welman, Thursday at 8 p.m.)

East German refugee. My...

...to him was: "You made every effort to overcome your condition, and with the West German Government help you had no difficulty in getting absorbed in general society. It's different here. Even if you want to solve the problem, the West German Government won't cooperate. The West German Government can build housing for new places for the people in the camps, but they will not move."

...anyone who has spoken of the Palestinian refugee will have said that the term "refugee" is a mark of Cain for him: quite acceptable. And he is not ready to give the benefits of free housing, health care and so on, to the fact that we must face the fact that we have in this region a third generation of refugees who are a fixture on the landscape. Otherwise, Israel hasn't sat still arms over these past years. The problem is particularly acute in the Gaza Strip, because of the density of the population and the paucity of economic resources.

...there was an idea of transferring refugees from the Strip to the Jericho area that was employed during the Six Day War and towards the end of 1967, was started on the road connecting the south and north ends of the Dead Sea, which was very little employment for the Gaza Strip. But there were difficulties about getting them to Jericho. Apparently it was to persuade someone to a new and independent existence after many years of confinement.

...the problem of the Arab refugees, then, is not an economic one, essentially a political and ideological one, and therefore difficult to solve. Even so, little has been done to improve their economic condition. UNRWA provides only 10 percent of the refugee camps' income. Almost all of the refugees live in the territories and in the West Bank for the first time since 1948. They do not feel themselves discriminated against.

...let us not deceive ourselves. If Israel were to solve completely the problem of the 250,000-300,000 refugees in the territories, the Palestinian problem would not be solved. Let us not forget that in neighboring countries — Jordan, Syria, Lebanon — there are hundreds of thousands of them living in worse conditions than in the territories, and that the conflict is a political weapon of the first importance in the war between the Arab states.

...Nor could sales to the Gaza Strip. Meanwhile, Jordan was faced with the problem of a serious shortage of supplies. It was not long before IDF units began reporting suspicious movements during the night. It was soon discovered that, at a very shallow crossing of the Jordan, farmers were smuggling crates of tomatoes and cucumbers across the river. Later, even trucks began to use the crossing.

...For a time, a blind eye was turned to this traffic; but with the approach of winter and the rains, both Israel and Jordan realized that the state of affairs could not continue. Gradually, an understanding was reached to rebuild the bridge — but not the old one: Jordan was afraid that this would make the arrangement too official. Temporary Bailey bridges were substituted for the old one.

...What began as a purely mercantile arrangement gradually developed into a passage for



(Above, left and right) Gaza refugee camp. (Below, left and right) Arab workers in Jerusalem.



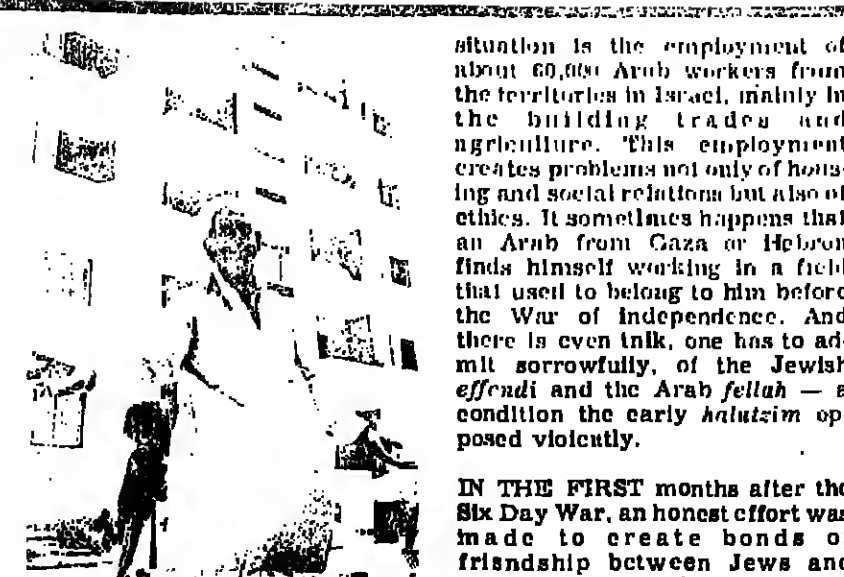
(Photos: Rubinger, Israel Sun, Goldberg, Rubinger)

human traffic. Today, the trucks crossing the Allenby and Damia bridges every day can be counted in hundreds: the people can be numbered in thousands, especially during the summer months. Since the bridges were opened, there have been more than five million crossings by people going to and from the Arab countries.

SINCE THE FIRST surveys after the war showed that the agricultural produce of the West Bank equalled one quarter that of Israel, it is understandable that Israeli farmers were not enthusiastic about plans to abolish the "green line." They foresaw floods of cheap tomatoes and watermelons threatening their livelihood. On the other hand, as a result of King Hussein's animosity towards the Palestinians and his desire to have his economic foundation close to his capital, West Bank manufactured goods totalled less than 2 per cent of Israeli

production. The unification of the Land of Israel brought great changes in both agriculture and industry. In agriculture, there was considerable integration between Israel and the West Bank, each specializing in certain products. Under the guidance of Israeli experts, agriculture was improved and mechanized: there are now more than 1,800 tractors in use in the West Bank, as against a mere handful in 1967, and the value of agricultural products is now close to IL500m. a year.

The Gaza Strip is not blessed with as healthy an economic foundation as Judea and Samaria, but its main agricultural product — citrus — is now two-and-a-half times as much as it was in 1967. Most of this 250,000 tons is sold to the Arab countries by way of the Jordan bridges, but some 40 per cent goes to Europe, including countries of the Communist bloc. Another aspect of the economic



(Below) Israeli soldier in Ramallah



(Below) Israeli soldier in Ramallah

There were demonstrations, some quiet, some violent, in which students also participated. They had to be dispersed, sometimes by force. Then there were terrorist acts. In the early months there were curfews on towns, and all the men were held for questioning, which certainly did not add to their love for Israel. In a word, military government, however humane and liberal, must sometimes adopt harsh measures that can affect the innocent as well as the guilty. And this leaves an anti-Israeli sediment that must not be ignored. Furthermore, as the occupation continues, hatred towards us increases, even though the population benefits economically from it. Acts of terrorism are on the increase and the number of those imprisoned in them amounts to many thousands. Those who have been in prison spread their poison of hatred. There is a dialectic of conquest and domination, with unfortunate consequences. We must face the situation as it is, asking ourselves whether we have a better option in the present circumstances. I'm afraid the answer, as of now, is no.

The situation contains many dangers, political, military, demographic and ethnic. The widespread complacency of the years before the Yom Kippur War has apparently been dispelled, and this is all to the good. But we should keep in the forefront of our minds the fact that a situation in which we govern more than a million hostile Arabs is not only far from ideal, but also abnormal. As our awareness of this fact increases, so will the prospect of finding a solution to the problem. □

situation is the employment of about 60,000 Arab workers from the territories in Israel, mainly in the building trades and agriculture. This employment creates problems not only of housing and social relations but also of ethics. It sometimes happens that an Arab from Gaza or Hebron finds himself working in a field that used to belong to him before the War of Independence. And there is even talk, one has to admit sorrowfully, of the Jewish *effendi* and the Arab *fella* — a condition the early *halutzim* opposed violently.

IN THE FIRST months after the Six Day War, an honest effort was made to create bonds of friendship between Jews and Arabs, above all in reunited Jerusalem. We thought it would "work." We didn't understand how much of a disaster this defeat was for the Arabs.

It soon became clear that the early optimistic feeling of many Israelis was giving way to a sense of aloofness. Despite the growth of some friendships, the awareness of national conflict became dominant. In Israel, the debate intensified as to whether to call the territories "liberated," "occupied," or "conquered," each classification denoting a different outlook. In the world at large, Israel began to acquire the image of an aggressive nation with an army of occupation. One has heard visitors comparing the situation to Algeria, Vietnam and even Nazi Germany.

These comparisons have no valid basis. Yet we must not close our eyes to the unpleasant aspects of our present situation. On the one hand, we did maintain that as long as the Arab lived quietly and in peace, he would be protected and even helped. But he did not always sit quietly "under his vine and his fig tree."

There were demonstrations, some quiet, some violent, in which students also participated. They had to be dispersed, sometimes by force. Then there were terrorist acts. In the early months there were curfews on towns, and all the men were held for questioning, which certainly did not add to their love for Israel.

In a word, military government, however humane and liberal, must sometimes adopt harsh measures that can affect the innocent as well as the guilty. And this leaves an anti-Israeli sediment that must not be ignored.

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FRIDAY, JUNE 8, 1977

THE JERUSALEM POST MAGAZINE

PAGE ELEVEN

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The lonely craft

STEINBECK: A life in letters by Elaine Steinbeck and Robert Wollsten. Harmondsworth, Penguin, 008 pp. £2.

Robert D. Kaplan

LIKE HIS memoiristic character Lenny, in *O of Mice and Men*, the America portrayed by John Steinbeck was often a dumb giant.

On hearing of Adlai Stevenson's death in 1955, Steinbeck wrote that "Americans had been too stupid to avail themselves of his complete ability." And after the death of his dog, Tillie, in 1933, Steinbeck wrote, "It was more important" that the dog be alive "than people like Hearst who foul up the planet." At least the dog "was house broken," he added.

He wrote *The Grapes of Wrath* after watching a "fascist group of utilities and banks and huge growers sabotaging" a programme to feed migrant farmers. He advised that if the communists changed their name "to, say, the American Liberty Party, their principles would be embraced overnight." He claimed that the civil rights march led by Dr. Martin Luther King from Selma to Montgomery "was flawless in its conception and execution." And if Steinbeck at first supported the Vietnam War, close to his death in 1987 he confided to his literary agent, Elizabeth Otis, that "we cannot win this war" and even if "we should win... then we would become just another oc-

cupying army." His dissection of American society in the early novels caused critics to complain about too much emphasis on the "subnormal and psychopathic." Steinbeck replied that "if said critics would inspect their neighbours within one block, they would find that I deal with the normal and the ordinary."

Yet if Steinbeck, in 40 prolific years as a novelist, was America's most poignant social critic, he was one America was proud to have. If his tragic story lines pointed an accusing finger at social institutions that were typically American, his resolute, often heroic characters were also typically American. The scriptural landscape he described, and the earthy idiom he used, were also typically American.

THE 1962 Nobel Prize-winner never wrote an autobiography. He wasn't vain enough. When the Drama Critics' Circle awarded him a plaque in 1938, Steinbeck wondered what to do with it. "Melt it down perhaps and buy a pair of shoes for someone." This collection of 881 letters, most of which were never before published, almost serves as an autobiography.

Throughout his life, Steinbeck relied on the letter form as his principal means of communication. He hated the telephone and was diffident in face-to-face contact, saying, "I write as usual because I have never been able to

trust speech as communication of anything except love and desire or lustiness."

The editors have allowed the significant letters to stand as they are, spelling errors and all, and have discarded the insignificant ones, quoting only brief passages from them as a means of connecting those that appear in full.

The result is a story, no more, no less — quite a feat, considering that the raw material is just personal correspondence.

There is the story of a young, broke and unsuccessful writer "who would welcome rejection slips far more than this appalling silence" (some of his manuscripts weren't even returned), a writer so poor that at 29 he had to buy a \$2 chess board on credit.

There is the story of a writer who wouldn't let anyone make suggestions on his numerous early failures. "If you don't know more about your character and situation than anyone else, then you aren't ready to write your story anyway. It is primarily a lonely craft... If you eliminate that loneliness of approach you automatically eliminate the power of the effect."

THERE is also the story of two failed marriages and a successful third one. But the first divorce takes the reader by surprise, and the failure of the letters to hint strongly at trouble during 11 years of marriage constitutes the only gray area in an otherwise detailed mosaic.

What the letters illuminate best is the creative process at work: "The process is this — one puts down endless observations, questions, and remarks. The number grows and grows. Even-

tually they all seem headed in one direction and then they whirl like sparks out of a bonfire. Then one day they seem to mean something. Then the problem begins of trying to find a fictional symbolism that will act as a vehicle."

In a letter to a less experienced author, Steinbeck advised: "Forget your generalized audience. In writing your audience is one single reader... a real person or an imagined person... write to that one."

THERE ARE points of high humour. "I plan to spend the weekend opening a bale of letters in Japanese and one in Japanese braille. The poor things have read my stuff in Japanese and the idea that I didn't write it that way hasn't penetrated."

And there are tragic points, too, particularly after the collapse of his second marriage, when Steinbeck lived alone in Pacific Grove.

Most of all, it is a book of constant searching and experimenting, even after the achievement of success. The attempt to translate Malory's *Morte D'Arthur* into modern English, which was never completed, and his journey "in search of America," which was.

Describing his country after the journey that resulted in *Travels with Charley*, Steinbeck lamented: "We lack the pressures that make men strong and the anguish that makes men great. The pressures are debts, the desires are for more material toys and the anguish is boredom... The nation has become a discontented land... We have no prophecy now, nor any prophets." □

businessmen who run the studios, who "love to play God with other people's emotions." And there is she, taken in by the myth about the old bosses — Sam Goldwyn, Harry Cohn, and even "boy genius" Irving Thalberg (Fitzgerald's *Last Tycoon*) were the ghouls of the movies, not merely the moguls. Kael shows how really films like Coppola's *The Conversation* or Pontecorvo's *Burn*, are completely ignored by studio ad executives, while second-rate products, like *The Great Gatsby*, and *Chinatown*, are promoted to the heavens.

SOME OF THE top directors have tried to form film cooperatives to combat Hollywood's vicious system, but distribution remains the key, as in every business, and good films usually get buried. But independent schlock can still make it. Take, for instance, *The Trial of Billy Jack*, a film that "probably represents the most extreme display of sanctimonious self-aggrandizement the screen has ever known." This saga, written and directed by, and starring, the Laughlin family, premiered in 1,000 cinemas across the States. It was as bad and as successful as their first epic, *Billy Jack*, a movie that was also very popular in Israel. Kael: "*Billy Jack* topped an emerging mood — the transition of the flower children into the Jesus people. And now, in *The Trial of Billy Jack*, the Laughlins, on *Jomelle*, have gone all the way into messianic, tent-show movie-making."

Kael is hard on the plastic saints manufactured by Hollywood. The Lenny Bruce of Bob Fosse's popular film, *Lenny*, becomes "a sacrificial symbol surrounded by tribal symbols on stilts and decked out in papier-mâché heads and moral traditions." □

grass skirts. It was James Dean updated — Lenny Bruce as a misunderstood kid, the way *Jesus Christ Superstar* was to be Jesus as a misunderstood kid. "Anyone who ever saw Lenny Bruce could not swallow Dustin Hoffman's harmless portrayal of the great 'black comic.' But then there is an actor with the hooded eyes and sensual come-on of a Persian hipster pinos who could play Bruce?" Kael asks.

ONE OF Kael's best chapters, "Pure chrome," discusses the Jewish themes in Alain Resnais's *Stavisky* and Ingmar Bergman's *The Touch*. She is disturbed by Bergman's statement that he based the character David (Elliot Gould) "on the explosive, childish, even boorish side of his own split nature. How perturbing that this explosive id should be represented as Jewish."

Stavisky goes to another extreme, "It makes one of the most destructive swindlers in history whimsical and charming. This *Stavisky* is childlike and irresponsible, though, and perhaps, like Bergman's David, he represents what Christians believe they have repressed or grown beyond."

The French are very different from the Swedes on points of pride, Kael says. And, in a paragraph — one that could be repeated when they make the epic *Haver Knesset Fiat-Sharon* — Pauline Kael writes: "If the film-makers had shown *Stavisky* as a criminal, the poor people he robbed, the film might have been open to charges of anti-Semitism. Yet their sentimentality about *Stavisky* turns him into a pet, and perhaps only the French — notoriously given to stroking their language and their culture — would assume a Jew to be without moral traditions." □

Merciless close-up

THE HOLLAND HOUSE DIARIES 1881-1890, The Diary of Henry Richard Vassall Fox, 1st Lord Holland, with extracts from the diary of Dr. John Aliso. Edited with introductory essay and notes by Abraham D. Krieger. London, Routledge & Kegan Paul, 518 pp. £12.50.

Eric J. Frank

THIS BOOK is truly described to the publisher's blurb as "an important tool for historians of nineteenth-century England." It gives us a merciless, close-up view of the personalities who shaped the politics of a crucial decade — the decade of the Reform Bill, of recurring European crises, of the abolition of the slave trade (though not of slavery) and of Whiggery in eclipse — as seen through the eyes of an influential cabinet minister (though he held no important office) who was also an ardent champion of peace, liberty and reform.

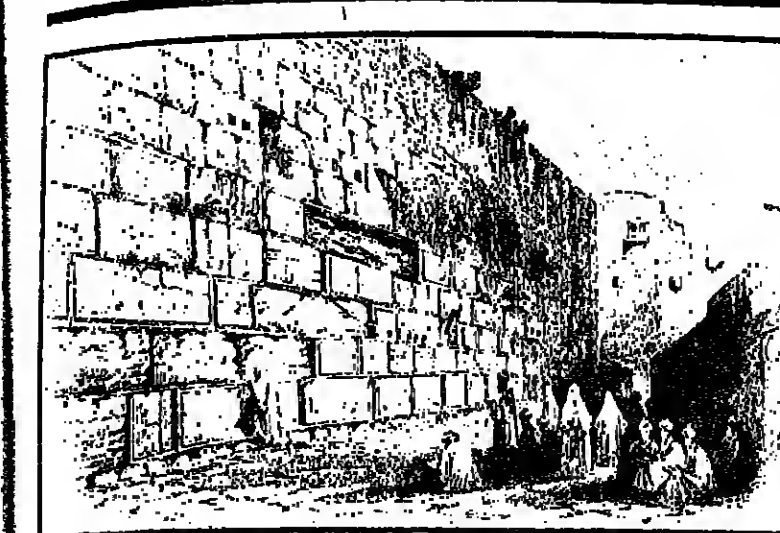
One of the most attractive features of these diaries for the non-specialist is the way Holland portrays his illustrious contemporaries, with most of whom he was clearly on intimate terms. For Lord Grey, Prime Minister until July 1834, he shows an admiration bordering on hero-worship, describing him as "most scrupulous, clear and methodical than Fox (Holland's uncle), more conciliatory and just than Mr. Pitt, and more circumspect and cautious than Mr. Canning, yet as full of spirit, life and energy as any of them."

Holland is much less appreciative of Palmerston, of whose Turkish policy he is highly sceptical. But his biggest dislikes are Lord Aberdeen, Wellington's Foreign Secretary, and Charles Stewart-Vane, the third Marquess of Londonderry.

WE ARE OFTEN reminded that in Holland's time the Crown was still a political force to be reckoned with, sometimes an embarrassingly erratic one. He depicts William IV as a serious, basically liberal-minded monarch, physically frail and too easily influenced by those around him. On Thursday June 20, 1834, "The King dined at Holland House and was remarkably cheerful and good humoured... His Majesty seems to me to be somewhat comfortable in a society where he has neither the Queen nor his brothers to observe him, to take him to task or to reproach him for what he says."

Four years later William died, and Holland's genuine sorrow, and a new era began. Even before her accession the new Queen made a most favourable impression on the diarist: (Saturday March 1838) "The Princess Victoria died at 18. She is a healthy, well behaved and observant little girl, has much natural modesty and propriety in her manner, and without beauty bears great resemblance to her father's family, without the defects of white eyelashes or unsteady eyes."

Dr. Krieger has done his editorial task with great thoroughness and skill and his introduction is a model of terse, well balanced exposition. □



Time traveller

JERUSALEM REVISITED by William Henry Bartlett. Jerusalem, Ariel Publishing House, 202 pp. Hard-cover IL55, Soft-cover IL55.

Leah Abramovitz

Out of sympathy

BLOODSHED AND THREE NOVELLAS by Cynthia Ozick. New York, New American Library, 178 pp. \$3.95.

Dan Vogel

EVIDENTLY, Cynthia Ozick felt a cloud looming over these stories, because she wrote a "preface" for them, hanging out her story-teller's heart for all to witness the healing thereof. As a piece of literary criticism of the short-story genre, the preface is a worthy essay; as an apologia for this group of tales, it engenders no sympathy, but it does clarify a few themes and intentions.

The damnable thing is that apologies and clarifications are necessary. In three of the four stories collected here, something happens that never happened before to the author of *The Pagan Rabbi* and *Envy*, or *Yiddish in America*. She creates a bunch of characters whom the reader senses little about.

ON THE 10th anniversary of the reunification of Jerusalem, it is well to remember how the living conditions of Jews here have changed in 100 years, and what a sovereign State has given the nation.

"I do not know that I ever received a deeper impression of

the fallen condition of Zion than on one occasion when I repaired [to the Jewish Quarter]," wrote Bartlett. "The poor Jews are truly in evil case, and though so long scattered and peeled, rooted out and trodden under foot in every land, they seem to bend the neck with but poor grace to the yoke of oppression in their fatherland."

Bartlett was a popular and gifted 19th-century English illustrator and author who travelled extensively throughout the world. But something always drew him back to the Holy Land; and some of his most beautiful pictures and two of his books were on the subjects he observed here in 1834, 1842 and 1864. *Jerusalem Revisited* appeared after his last trip.

The general English approach to the "wretched condition" of the Jews was philanthropic and pitying. The newly-established English consulate and the Protestant community raised money abroad to aid the starving masses and support a number of projects to encourage all the most commendable European character-building traits. There was an Industrial Plantation, a House of In-

dustry, a Female School of Industry, a Diocesan School, a Mission Hospital, and so on. However, despite all good deeds and intentions, the number of "true" Jewish converts remained low, and Bartlett — as an outsider and a realist — clearly thought they weren't worth the effort.

THE ARTIST/AUTHOR was usually well-equipped to compare and depict the changes that occurred in this most decisive period in the history of Jerusalem. The city had woken up. Not only were there commercial improvements — bustling businesses, specialised shops and hearable hotels — but political changes, the establishment of consulates and the growing influence of the Church in effect assured the safety and civil rights of "Franks" and Jews alike. Bartlett was especially incensed by the growing Russian influence, which was due to extensive land purchases; his bigoted view of "the imbecile and barbarian Turkish government" is positively funny.

In fact, the most distinguishing feature of this book, which could

domestic slavery by Mary and Clement Chimeses, two of the most despicable characters I've met in literature.

Their evil and Una's stupidity — she goes beyond normal, starchy-eyed admiration for the two fastidious philosophers — turn the reader off. At least they turned off this reader, who is only too familiar with the Chimeses type lizzarding around graduate schools.

MISSING THE MARK on a higher level is "Usurpation (Other People's Stories)," which is identified in the preface as about Ozick's obsession with the problem of story-telling vs. Jewish traditional inclinations. Ozick pits Tchernikovsky's Apollo (the ghost of the poet is a character in the story) against Agnon's Ood of Israel (Agnon is a character, too, while the Jewish God hovers over all. The pagan gods of story-telling constantly threaten to contaminate even the pure hearts of story-tellers devoted to God.

It is a complicated, magical tale that refers importantly to Bernard Malamud's story, "The Silver Crown" (in *Rembrandt's Hat*, reviewed in these pages in 1973). Ozick uses the mystical

symbol of the inescapable egocentrism of the Artist.

Well, I don't like the story for two reasons. First, Ozick has fallen into the modern trap of an Artist writing about Art. This is a solipsistic world that tends to excommunicate the plain reader. When Henry James wrote on this theme, as in "The Real Thing," he made his point purely in terms of human sorrow, not of conflicting ideologies.

Secondly, the premise of "Usurpation" is not really valid and it doesn't even apply to Cynthia Ozick. She knows that Jewish traditional literature has shown the way to bridge the gap between Art and Judaism. The writers of the Midrash used imagination for moralistic and exegetical purposes, and thus created an ethical teleology of the imagination that many Jewish writers — including Ibn Gabirol, whom Ozick also resurrects — have reached for.

Midrashists had a *pasuk* or biblical verse to illustrate; modern Jewish moralists have Jewish-derived ethics to illustrate. The problem is solvable for writers like Malamud and Ozick; for writers like Philip Roth and Norman Mailer, however, the problem is unthinkable.

be considered as a supplement to his earlier one, *Walks About Jerusalem*, is the author's display of a much improved sense of humour. The reader will be amused by Bartlett's method of avoiding "bakshesh" requests during outdoor painting sessions. His description of the warring Christian sects is also hilarious.

In many ways, the Jerusalem he shows us seems very familiar. Although outside the city wall it was pastoral and empty, and the Dung Gate was actually closed up in Bartlett's day, the road leading down from Jaffa Gate "is very narrow and descends abruptly from the square in front of the Citadel... It is bordered by small shops and thronged by such a crowd of men and women, asses and camels, that it is difficult to force one's way and a total blockage not infrequently occurs."

It is rather sad that Bartlett, a man who obviously loved the environs of Jerusalem and who skillfully presented its likeness in this lovely volume, never lived to see it acclimated. He died on the ship that took him from the Holy Land and was buried at sea. □

THESE THREE stories tell because they are embodiments of ideas rather than portraits of characters caught in situations. Not so "Bloodshed," the title story. Here we feel the truth and importance of the characters — the desperate agnostic who survived the Holocaust spiritually damaged, and the rebbe who survived spiritually glided.

When, at the climax, the agnostic pulls both a toy gun and a real one, we are overwhelmed by his desperation, his terror, his thin-shelled bravado, his brittle wisdom. He deserves the rebbe's tongue-lashing, but we pity him. And the rebbe himself is plying but unforgiving, uncompromising yet understanding. The story is an inspiration. But saying so may be a judgment of doom, because inspiration in literature today is damned as unsophisticated.

This review is by no means intended to dissuade people from reading this book. Never does Ozick allow her reader to put one of her stories down, even if he is out of tune with it. Her style is a fascinating instrument. Her vigorous captivates, her sincerity warms. She deserves, in this case, the compliment of serious disappointment, because she is a bright ray in American Jewish writing. □

Up from Berkeley

REELING by Pauline Kael. London, Marion Boyars, 497 pp. £4.95.

Louis Rapoport

PAULINE Kael was in Berkeley in the 1950s, helping to set up and run one of America's first "twin" movie houses. You paid about a dollar and could choose *La Strada* and *Ten Days that Shook the World* in one half of the Telegraph Avenue cinema, or *Duck Soup* and *Bratstvo* in the other half. It was an idea that caught on in college communities and big cities all over the country.

Kael wrote short synopses of the film classics and important new films for a printed monthly programme. Her crisp one-paragraph descriptions became classics in their own right, and her husband, theatre-owner Ed Landsberg, recycled the programme notes for many years, even after their marriage ended in divorce. And the film notes eventually became a point of legal contention between them.

Landsberg belonged to a Berkeley class of old left-liberal small entrepreneurs, very sensitive to criticism when his underpaid student employees went on strike, very quick to advise his own financial contributions to student causes. But, eventually, his labour problems forced him off Telegraph Avenue towards the then much safer downtown Berkeley district of middle-class business. His ex-wives went far deeper into the movies than he did. Pauline Kael became the

most widely read and most influential film critic in America. She had all the right qualities for it: a social consciousness without tears, a strong sense of what it means to be a woman and to be Jewish, a solid Berkeley education, and, most important, an unabashed love for the movies.

LOVE FOR the movies can be a disease — witness poor Peter Bogdanovich, or the post-*Jules and Jim* Francois Truffaut, who started out as a film critic. In France, some of the *Cahiers du Cinéma* critics who became directors wrote cerebral Hegelian dissections of Raoul Walsh's use of Bogart as a truck driver. And many of today's critics in the U.S. and England are so brilliant that they can't be understood by your simple movie goer, who wants to know what the film is about and whether it's worth seeing. Film criticism has become a refuge for would-be film-makers, Marxist intellectuals, arty dilettantes. And they're all afraid of Pauline Kael — because she knows how to write, and because her opinions are discussed by Goro Vidal in the *New York Review* and Marcel Ophüls in *Commentary*.

Kael contributes a weekly film review to *The New Yorker* for six months of the year; *Reeling* is a collection of her articles from 1972 to 1975, and it includes her long essay "On the Future of Movies."

In this book and elsewhere, Kael urges the young, more creative directors — such as Francis Ford Coppola, Robert Altman, Martin Scorsese, and John Korty — to defy the new breed of

businessmen who run the studios, who "love to play God with other people's emotions." And there is she, taken in by the myth about the old bosses — Sam Goldwyn, Harry Cohn, and even "boy genius" Irving Thalberg (Fitzgerald's *Last Tycoon*) were the ghouls of the movies, not merely the moguls. Kael shows how really films like Coppola's *The Conversation* or Pontecorvo's *Burn*, are completely ignored by studio ad executives, while second-rate products, like *The Great Gatsby*, and *Chinatown*, are promoted to the heavens.

SOME OF THE top directors have tried to form film cooperatives to combat Hollywood's vicious system, but distribution remains the key, as in every business, and good films usually get buried. But independent schlock can still make it. Take, for instance, *The Trial of Billy Jack*, a film that "probably represents the most extreme display of sanctimonious self-aggrandizement the screen has ever known." This saga, written and directed by, and starring, the Laughlin family, premiered in 1,000 cinemas across the States. It was as bad and as successful as their first epic, *Billy Jack*, a movie that was also very popular in Israel. Kael: "*Billy Jack* topped an emerging mood — the transition of the flower children into the Jesus people. And now, in *The Trial of Billy Jack*, the Laughlins, on *Jomelle*, have gone all the way into messianic, tent-show movie-making."

Kael is hard on the plastic saints manufactured by Hollywood. The Lenny Bruce of Bob Fosse's popular film, *Lenny*, becomes "a sacrificial symbol surrounded by tribal symbols on stilts and decked out in papier-mâché heads and moral traditions." □

grass skirts. It was James Dean updated — Lenny Bruce as a misunderstood kid, the way *Jesus Christ Superstar* was to be Jesus as a misunderstood kid. "Anyone who ever saw Lenny Bruce could not swallow Dustin Hoffman's harmless portrayal of the great 'black comic.' But then there is an actor with the hooded eyes and sensual come-on of a Persian hipster pinos who could play Bruce?" Kael asks.

ONE OF Kael's best chapters, "Pure chrome," discusses the Jewish themes in Alain Resnais's *Stavisky* and Ingmar Bergman's *The Touch*. She is disturbed by Bergman's statement that he based the character David (Elliot Gould) "on the explosive, childish, even boorish side of his own split nature. How perturbing that this explosive id should be represented as Jewish."

Stavisky goes to another extreme, "It makes one of the most destructive swindlers in history whimsical and charming. This *Stavisky* is childlike and irresponsible, though, and perhaps, like Bergman's David, he represents what Christians believe they have repressed or grown beyond."

The French are very different from the Swedes on points of pride, Kael says. And, in a paragraph — one that could be repeated when they make the epic *Haver Knesset Fiat-Sharon* — Pauline Kael writes: "If the film-makers had shown *Stavisky* as a criminal, the poor people he robbed, the film might have been open to charges of anti-Semitism. Yet their sentimentality about *Stavisky* turns him into a pet, and perhaps only the French — notoriously given to stroking their language and their culture — would assume a Jew to be without moral traditions." □

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MEN LOVING MEN by Mitch Walker. San Francisco, Gay Sunshine Press. 180 pp. \$5.95.

THE LESBIAN READER: An Amazon Quarterly Anthology. Edited by Gina Covina and Laurel Galone. Oakland, Ca. 248 pp. \$4.50.

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In many ways it is unfair to speak of Williams's *Memoirs* in the same breath as Crisp's autobiographical display. ("I am now one of the stately homos of England," says Crisp proudly.) Williams, with honesty and candour, but with no hint of exhibitionism, relates episodes of his life which reflect on three decades of literary and artistic life in the United States. He also has something to show for it by way of actual creativity.

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Some sizable measure of further glorifying is done by Mr. Crisp in *Love Made Easy*, which — it is said of Queen Victoria that her notion of a lesbian was an in-

turns out to be pretty autobiographical. On the surface it reads like an extravaganza, spun as it is around a grand event called Happiness Exhibition, organized by something dubbed the Central Institute of the New Golden Age — and taking place mostly in Flamboyant Street, where Gino's Café is located.

Crisp's account of his own life and misadventures is far more bearable, though there too he is a shade too flamboyant to convince. Unfortunately, Tennessee Williams's style is not exactly the best that one could hope for either. As he himself says: "This whole book is written by something like the process of 'free association', which I learned to practise during my several periods of psychoanalysis. It concerns the reportage of present occurrences, both trivial and important; and of memories, mostly much more important. At least to me."

Williams is having lunch at New York's Plaza with the Russian poet Yevushenko.

Williams: "Being a homosexual, I am very concerned over your treatment of my kind in your country."

Yevushenko: "Absolute nonsense. In Russia we have no homosexual problem."

W.: "Oh, is that so? What about, say, Diaghilev, Nijinsky or some of the other artists who have left the Soviet Union to avoid imprisonment for being one of my kind?"

Y.: "We have absolutely no homosexual problem."

Back from the abstract

Meir Ronnen

LILIANE KLAPISCH's spirited, semi-figurative, semi-abstract canvases in an instantly recognizable personal style and palette have, in less than a decade, won her a place in the front ranks of Israeli painters. Early last year she was accorded a retrospective of nine years' work, at the Helene Rubinstein Pavilion of the Tel Aviv Museum. Last week she was co-winner of the bi-annual Jerusalem Prize and opened a large show of recent work (1974-77) at the most prestigious of venues, the Israel Museum. On show there are over 30 oils and a number of drawings, various mediums, sketches that led to over half the canvases.

Klapisch, born near Paris in 1938, began her studies there at the age of 16 and by the time she was 20 was exhibiting in the annual salon of abstract art. She has absorbed a long line of French influences from Poussin to Bonnard and Dufy, without resembling them or losing anything of her own identity. For some years now she has been depicting the interior and exterior of her home and studio (via the window) in a combination of post-impressionist and abstract-expressionist terms. That usually arrests one's attention is her ability to organize her pictures in a most unusual manner, while delineating the most straightforward of subjects. Further, an illusion of space and depth is obtained despite the fact that all areas of paint are successfully kept on the flat picture plane.

What intrigues one most is the creation of order out of chaos, the

chaos of papers on her table or of a torn-up building site outside the window; and the apparent chaos of her washes and slabs of impasto and of calligraphic squiggles or rows of drips and dribbles. All this lively action-painting is artfully contained within rigid, impeccably placed frames within the frame: frames of windows, doors, cupboards, table-tops, even stacks of canvases stretchers. That all this smacks of formula is heightened by the fact that Klapisch sticks largely to a safe, if no doubt personal, palette of warm ochres, umbers, siennas, Indian reds and olive greens, set against cold grays and warm blacks with only an occasional touch of pink to liven the scene.

Black is the unifying key, for it seems to be an element present in all of her colours, even when not actually mixed in on the palette.

Black-white contrasts are also the key to her colour arrangements, so that monochrome reproductions of her paintings seem no less convincing than the coloured originals.

The dynamics of her designs are deliberately enhanced by the brevity style: in the better works one is convinced that every drip is indispensable. The weaker works, like "M at the Piano" are in the worst traditions of French romanticism, where subject overcomes attention to design and edges and bits of raw background are meaningless. Leaving chunks of canvas untouched or giving the work an "unfinished" look are obvious attempts at liveliness, but one accepts them only when she succeeds in giving such passages a meaningful role to play in relation to the composition as a whole.

The drawings on show are not studies in miniature for the paintings, but demonstrate her method of searching for and working up to a subject. Most of them have little standing as independent works, for the final and successful reduction of the chaos into order takes place on the canvas itself.

The unevenness of this possibly overlarge show should not prevent one from enjoying such marvellously subtle works as

"The Sea." Painting and sculpture by some 70 artists in a very well hung exhibition organized by the Israel Maritime League on its 50th anniversary. The outstanding ones are, first and foremost, Hansel's two studies of waves

stippling over sand, on black backgrounds; Z. Weiss's strong, realist oil of bathers; Zelluk's machine-scape, with yellow above and below enclosing the darker colours; Shneur's excellent hard-edge, "On the Road to Eilat Gedi"; and Talkar's formalized "Moon on the Sea."

Many participants can be easily recognized by their personal styles, e.g., Davidowitz (and, as usual, pupils in tow); Reis, by her distant panorama; two naive painters, Blitkov ("Acres") and Mesinger (a green triptych). In general the abstractionists, too, are recognizable, although we find Avnati approaching realism and Shurman hovering between the two styles.

Other items that might be mentioned are Pinhasi's dashing wash drawing, "Kleehon Harbour"; Gonen's nocturne, "In the Port"; and Rottler's seascape, "There's a little sculpture, beet

Rottler's stylized composite of three seagulls in wood (The Municipal Theatre, Haifa). □

EL HARRIS

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Liliane Klapisch: "Homage to Bonnard," oils (Israel Museum).

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'Naifs' from France

Gil Goldfine

Giraudiere, Loland, and Thouzeau (French Institute, 11 Hayarkon, Tel Aviv, Till June 11).

"GRAPHIC ART OF THE NAIVE in France" is a delightful exhibition despite its dubious title. Of the 18 artists represented, only a few possess the characteristics of the true "primitive." Creative innocence is certainly not the rule here, for the static freeze of a live scene is missing, as is the tight, unmanicured rendering we are accustomed to seeing in Rousseau, Bonhola Pickett, Grandme Moscos and Botero.

It is generally by the manner and consistency of his performance that we classify an artist as belonging to this "ism" or that "school"; and in this particular show the "overview" lenses towards cultivated illustrations supported by decorative motifs and "designy" colours. The purity of vision of the naive has been diluted by the sophistication of our international information system, public knowledge, taste, and widespread educational facilities. The childlike simplicity and immediacy of intuitive composition is replaced by planned sensitivity and packaged humour.

THIS WAVE of patterned drip-dry sheets crumpling at our shores may give sleepers a night of conservative-liberal professors who might turn up here to straighten things out. A nation's bedding situation makes an attractive microcosm for the free interplay of market forces; and it has surely not gone unnoticed in academic circles that the twilight of the Labour government's hegemony coincided with the appearance here of "guy geometries" and "delicate florals."

Of the many questions that come to mind, that of the nation's psycho-economic health is foremost. Is it really desirable to lurch forward from a sheet situation of best wholesomely primitive and at worst downright crummy, snick into boudoir rozzle-dazzle? We may yet see that the absence of historical progression, sheet-wise, can produce dreadful wrinkles.

Oh, our sheets have been all right in the sense of keeping our bottoms off the mattress, even though austere-looking the security of the quilted mattress pad, long a *sine qua non* on the American bed.

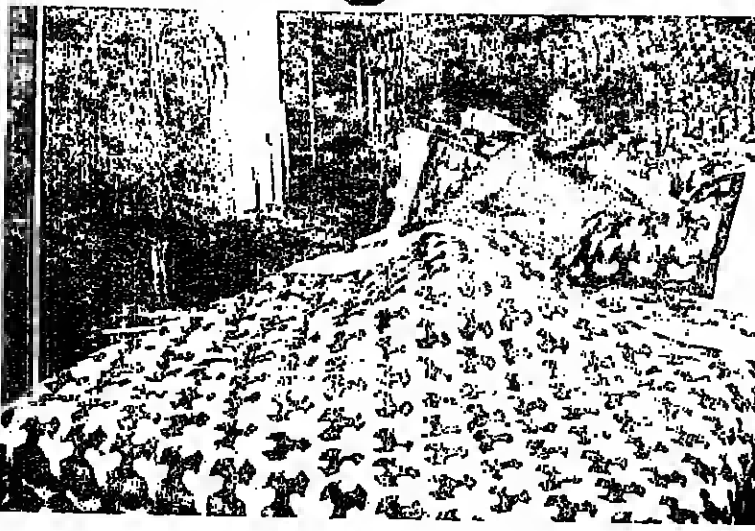
Similarly, in making the great leap forward from drab discredited socialist bedding woven by reluctant, redundant, unfrable workers to the buoyantly competitive smiling world of "Designer Designs," hasn't the top been lost in the shuffle?

Unimportant, you say? Well, yes, as eternal verities go. But if your sheet is nearly square, as our biggest ones are, you can't know which is the relatively long way without the top hemline as guide.

And so the economist/economist's wife is going to be waving it across the bed, alternating between horizontal and vertical passes, like a looney torador. This is healthy exercise and gives the economist occasion to reflect that economic issues here are trickily affixed together with political and social ones. Still, a few centimetres of top hem, if it is submitted, ought to precede charming floral patterns in a national sheet evolution.

Or take sizes. One might think these had been gloomily standard-

Bedding worries



dized here by the discredited hand of governmental bureaucracy. But all we have — "regular" and "double" — are as variable as the most elusive parameter, while mattress thicknesses are as pluralistic as the thicknesses of Jernalls. And, it must never be forgotten, thickness is crucial to the "tuck-under" parameter.

HOW OTHERWISE things are in the unrestricted free interplay of the American bed! There they have "twin" and "full" and "Queen" and "California King" and plain ordinary "King." Every child seems to know the measurements, so these aren't even listed in the riotous catalogues of American department stores.

But pillow sizes are given, at least by Macy's, in case they've slipped the well-stuffed mind. Alt-wife is going to be waving it across the bed, alternating between horizontal and vertical passes, like a looney torador. This is healthy exercise and gives the economist occasion to reflect that economic issues here are trickily affixed together with political and social ones. Still, a few centimetres of top hem, if it is submitted, ought to precede charming floral patterns in a national sheet evolution.

Within each pillow category you then get three further freely interplaying choices. There's "Low

Helga Dudman

sink-in comfort" achieved by 75 per cent feathers and 25 per cent down. There's "medium elevation" of 90 per cent feathers and 10 per cent down. And there's "high support," which is all goose. Pedantic insomniacs who take it into their heads to rip open the all-American pillow and count the feathers just to check would surely find all systems go.

The muslin-percale worry: in the pre-no-iron pre-pattern period, American housewives put in long preparatory study on thread-count, surely a cultural precondition of today's breakthroughs. Muslin, which is cheaper, has fewer threads to the inch: percale, smoother and finer, has a higher thread count and costs more but lasts beautifully. But anybody thinking of starting a chat along these lines in local stores will not have a happy experience. He will be diverted by "gay blossoms," and sidetracking is never healthy.

Psychic underpinnings: consider that the average Israeli is felt to be unusually sensitive, tinglingly alive to his surroundings, to the point of what has been called "over-responsiveness." Isn't it just possible that a chameleon

phenomenon of pattern-transfer may occur when we reach the more potent impact level of American designs?

Some over-reacting type may easily roll over one night to find that, too to thigh, his left leg has taken on something vibrant like "Great Plains" (an original Cheyenne Indian design in terracotta, earth brown and teal on bone ground), or "Rhythm and Blues" (dazzling ombred print), or "Dakota Desert" ("authentic sand, cactus, and mountain scene in vibrant tones of rust/green/brown/gold"), which are just tiny taste of Macy's line-up and certainly suitable for our sandy decor. Not to mention Yves St. Laurent's "Boxes," a "gentle interplay of blue and browns on subtle camel grounds." And who wants to wake up with a subtle camel imprinted on his back, not to mention paying royalties to Yves St. Laurent every time he tosses?

HE (A strong yet sensitive Israeli, not yet entirely divorced, up and certainly suitable for our long dream of finding a new migrant with Rights): "Let's rest a bit. Your little head must be tired." (Grope around, strongly but silently.) "Why, here's a flat surface! (He folds back a segment of "Sundance," which just happens to be a bedspread "alive with the colour and feeling of the desert in a primitive but decorative motif," as Macy's puts it, and in a wide range of decorator shades, "phonically quilted of cotton/polyester with backing and fill.")

Great, one would think, and the ultimate ambience of a free and affluent society.

However, HE rears back in alarm and cries out aghast, "No! It can't be! And yet — it is!" SHE: "Why, what's the matter?" HE: "This Goddess Isis! Gewalt! To find her here! The new 'On the Nile' Collection featuring adaptations from tomb paintings in the Metropolitan Museum on no-iron polyester combed cotton."

SHE: "You mean, geopolitical-ly..." HE (rushing from the flat, sensitively): "My mother-in-law just sent us six Isis sets..." SHE falls weeping on the fitted sheet or "stylized scenes of ancient Egyptian legends in soft iron cotton/polyester." The Hebrew-English dictionary falls to the floor, open at the letter T. Taadi, where we see a definition useful for visiting professors brushing up their Hebrew: "Tzippin — Hope, Expectation; Pillowcase." □

those sizes and patterns, flats and fitteds! The Liberal added, "If you want better sheets at lower prices, vote Likud next time!" So we'll soon see.

Human implications: bold sheet patterns may well sound the death-knell of the classic seduction scene, and it can come to this: SHE is a new immigrant who has recently realized a life-long dream to live in Israel, now that her trouble are in good hands with a team of fresh new faces: "You are so kind to come help me with my Hebrew."

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Begin again

Ephraim Kishon

IT BEGAN right on the Wednesday morning. Our old millman, who had said a word to me for the past two years, seized me by the sleeve of my pyjama jacket and cried ecstatically, "Begin! Likud!"

There were tears of joy in his eyes. I tried to calm him by turning to matters of more importance. Like how about getting us milk on time; but he just blew me a kiss and ran off into the morning after the night before.

My neighbour Felix Selig, on the other hand, almost cut me dead. "Begin," he snarled. "It's the end!"

The papers were full of him, too. Like how he'd told foreign correspondents, "Occupied territory? You mean Abu Dhabi? And traffic that morning was a mess on account of the TV crews who'd flocked here from all over when they heard that Begin

had enlisted Churchill "a true disciple of Jabotinsky."

It took me an age to get to the grocery for cheese. The grocer asked some, dropped it on the scales and asked,

"Will that be enough?" "No," I said, "but perhaps with the Agudo porties thrown in..."

Yes, I'd caught the Begin-bug / I was staying at the Hilton / Just in case / They bomb the other place."

Teacher had told Amir to go and fetch his father, and my son had gone looking for me at Beit Berl. That night my wife shook me awake. "Ephraim," she whispered, "I like his neckties, though."

"And for that you wake me up?" I grumbled. "Now I'll lie here all night worrying about what Rabbi Schlader said."

So then she stayed awake too, and we talked till dawn. Half the time I was for Begin and she sneered, then we switched. In the end we decided he'd got something. The question is — what? Some people say that he's

seance they asked the visiting spirit who he was, and he said:

"David."
"The king?"
"No, the hotel."

EVERY THE KIDS have caught it. Like my son Amir, who was late coming home from school yesterday. It turned out that the physics teacher had asked him who discovered electricity, and my bright boy told her, "Milton Friedman."

Whereupon the whole class had started chanting, "Milton, Milton / Is staying at the Hilton / Just in case / They bomb the other place."

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maybe loying it on a bit thick in foreign affairs, but he'll do wonders on the home front. We'll wait and see, but if he can deliver us from the bondage of forms-intricate and cheat-or-die taxation, he'll go down in history as a minor Moses.

We'll grant him this, anyhow — since he got on top there hasn't been a dull moment. What's more, as our mailman pointed out the other day, no one's been throwing stones at Israeli soldiers in the territories for the past fortnight. Could be that Mr. Begin is going to impose a settlement?

STILL, I asked myself this morning, how long is this Begin-Begin thing going to last?

Four years, I'd say. Last night we decided to call on some friends, and we told ourselves firmly that enough, tonight we were going to stay off Begin. Our friends agreed, and we did manage to keep the talk Begin-free for a full minute. Then our hostess asked,

"Tea? Coffee?"

A strange sort of weekness came over me.

"Coffee," I said. "That's another thing I hope Begin'll do something about, the price of coffee..."

Crash! — the dam gave, and we ran swiftly over Carter, Plonin, Zhegnievsky and Sharon — Arlik and Platto — but there was no escaping it: looming over everything like a grey, hesper-tailed cloud was the man who'd give us a wall-to-wall coalition with everyone in except the Alignment and the Communists.

Later that evening someone suggested a new parlour game. Let's sit in a ring, and let's each in turn try to say a sentence without either "yes," "no," "Begin," or "ichilov."

Glick frowned, cleared his throat, and came out with, "The glow-worm shows the matins to be near." One up to him.

I was next. I took a deep breath and felt the veins in my temples bulge with the strain. I concentrated hard, but the mental effort proved too much and I went down like a hog in a bog.

"Sorry," I announced. "I can't begin..."

"They dropped me. It's a silly game anyhow. Goes against human nature. We're grown-up people, after all. Time we turned our minds to other things besides Begin-Begin-Begin. Dayan, say."

Translated by Miriam Arad. By arrangement with "Ma'ariv."

Marathon men

THEATRE Mendel Kohansky

I AM FULL of admiration, mixed with a great deal of envy, for the three young men — Avi Penini, Bassi Sa'ad, Sefi Rivlin — whom I watched at the premiere of *Marathon* at the Jerusalem Khan.

They performed strenuous physical exercise for about two hours (not counting the intermission during which — exhausted from watching them — I dragged myself to get a cold drink).

The play is about three men participating in a Marathon race, that incredible feat of endurance honouring Pheidippides, the Greek soldier who 2,487 years ago became so elated over his army's victory over the Persians that he ran all the way from the scene of the battle to Athens, 42.195 km. away, to announce the good news. Then he dropped dead.

Why men of presumably sound mind indulge in this most cruel form of self-punishment is one of

the questions French playwright Claude Cornfortes is trying to explore here.

His three heroes differ from each other in age and social background. Livarot Ducasse (Penini) is a 23-year-old farm worker, a sweet, naive young man running his first race, constantly aware that the eyes of his entire village, including those of his sweetheart, are upon him; Nozalre Rimboud (Sa'ad) is a 32-year-old foundry worker, a veteran and largely unsuccessful marathon runner; Jules Nerval, a man of 42 who has been racing for 30 years, is a clerk in an insurance company when he is not out running.

Jules (Rivlin) realizes, of course, that this is his last chance to have his name inscribed in the annals of the race, and he acts accordingly, using every dirty little trick, and even going so far as to trip his opponents, in order to get ahead. Which does not prevent him from frequently refreshing himself, in truly French fashion, with a chunk of Camembert,

properly runny, and a bottle of wine (I was glad to see by the label that he drinks Israeli Grenache).

Not that Nozalre has more scruples: a bitter man to whom running is a way of discharging the aggression accumulated in a lifetime of little success in everything, he is aware of the futility of his endeavour, of ruining his health while others, the rich and the politicians who run the Olympics, gain the glory. In other words, he sees the race as another form of capitalist exploitation, a theft he eloquently expounds in one of the better monologues in the play.

THE TWO veterans gang up on the young innocent, and, under the guise of teaching him proper technique, they try — unsuccessfully — to put him out of the race. The contest becomes a vicious fight punctuated by feasts of friendship when the three find it more advantageous to co-operate, especially when they realize that they are kilometres ahead of the rest of the contestants and that, if they hold out long enough, one of them will come in first. The end-

ing is what one would expect

from this kind of straightforward, honest play.

Marathon, as the reader must have guessed by now, is a parable of life — of our efforts to succeed; of the vicious competition we face whatever we do; of the occasional kindness and friendliness one encounters; and, finally, of the ultimate defeat when one slips, as Nozalre the philosopher-runner says, and gets one's knees bloodied, then slips again, and again, until one can no longer get up.

Purely as a piece of theatre, *Marathon* is a *tour de force*. The entire action takes place during the race, and nothing really happens except three men running on a stage that extends into the audience. The drama consists mainly of the changing relations among the three; to livan things up, the playwright has neatly inserted little episodes, perfectly integrated vaudeville turns. There is, for instance, a hilarious episode in which Jules gives a demonstration of various national running styles, which Rivlin uses to display his considerable mimetic skill.

THE PLAY was directed by Eliraz. □

Jonathan Merzer, a guest from Belgium, and though superlatives usually stick in my throat, I cannot praise his direction highly enough. *Marathon* is the kind of play that would collapse under any but the best direction — which is what Mr. Merzer delivered.

The stage obviously cannot be as long as the course covered in the play, but the director succeeds — by the use of cleverly-stimulated running movements and other stage devices — in creating a perfect illusion.

The three performers ought to be congratulated first for their purely physical accomplishment — the impressive use of their bodies, which is something we seldom see on our stages — and for the almost acrobatic feats that they execute precisely and effortlessly. And also for their acting: each of them creates a three-dimensional, believable, sympathetic character.

The music, by Jacques Datin and Alain Goraguer, is a vital element in the show, and it is used sparingly and to the best effect. The equally spare and effective decor is by Frida Goldberger, and the fluent translation is by Israel Eliraz. □

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The eighth deadly sin

CALEB'S COLUMN N. David Gross

YIGAL ALLON must be particularly peeved that Moshe Dayan, the lifelong Tom Sawyer to his side, is expected to succeed him as Foreign Minister. He sounded tetchy at the end of last week when he asked a kibbutz group, "If we now lose the Histadrut, what do we have left?"

There are as many members of the working classes in the Likud as there are in the Alignment, and the Alignment has as many members of the bourgeoisie as the Likud. Even though the Alignment muddled through its last years of power by surrendering, albeit ungraciously, to wage demands from various sectors of

workers, it would not be totally unthinkable for a majority of organized labour to turn to a group that parades patriotism, rather than socialism, as the chief virtue.

Allon's cry brings out what I believe to be the principal reason for the Alignment's downfall: "we" don't belong to the Histadrut; it is the Histadrut that belongs to "us." The Histadrut "belongs" to the Alignment, Allon was saying, and if a majority of the trade union federation's members show on June 21 they believe that parties other than the Alignment should be entrusted with looking after their interests, then, according to Allon and most other leaders of the Alignment, "they" will have taken away a possession which was the Alignment's by some sort of

inalienable divine right.

ARROGANCE is not listed among the seven deadly sins; it should be declared the eighth, at least in politics. No other offence breeds such hostility and, if pride goes before a fall, it is arrogance that impels one to disaster. To my mind, it was the Alignment's belief that it was born to rule and that the voters would continue to trust it however patronisingly or contemptuously it treated them, that turned people's stomachs.

Take the case of Yehoshua Rabinowitz. A nice man, a good-hearted man, maybe even a clever man, but a hopeless Finance Minister, because he failed to win the public's confidence, a *sine qua non* for a minister doomed to implement unkind policies.

His decisions might have been the wisest in the harsh circumstances. But he gave the impression that he was floundering well beyond his depth and the

public had the feeling that he did not know what he was doing and that they could not rely on him in the economic emergency he himself said was upon them. Any regime at all sensitive to public opinion would have dropped such a man — however important to specific cliques within the regime — like a hot potato.

But the Alignment had grown used to the idea that it needn't react to public demand; it could go its own way because to rule was its destiny. As Meir Zorea, State Lands administrator before he joined the DMC, put it last week: "They treated the State of Israel as though it were just another branch of the party."

IT WOULD BE the best thing that ever happened to this country if the election defeat were to drive home to the Alignment that its arrogance had boomeranged, that its very economic might had brought it to its knees, and that it should rejoice in its 430,000 voters reside only in the ballot box. □

and attempt to increase their number by persuasion.

So far, like others to a lesser degree, he has believed that those it owned through the jobs it dispensed or through their membership of a sickness insurance fund, a building society, a moshav or kibbutz, would give it their vote. A threat that a moshav would no longer enjoy financial support if its members voted other than for a certain party is in every way as pernicious to the body politic as the alleged direct buying of votes which is currently the subject of court actions.

It is likewise to be hoped that the new rulers will not seek revenge on the outgoing ones, who treated them so long as pariahs, and try to perpetuate their power by similar means. People should owe allegiance to a party because, and only for as long as, it furthers their beliefs and their legitimate interests, not because they owe it their livelihood. Power should reside only in the ballot box. □

ALTHOUGH I live in the heart of Tel Aviv, I am a card-carrying member of the Moshav Movement — almost. I recently acquired a card for the discount-shopping scheme of the Movement, via my membership in the Journalists Association, which is considered an affiliated trade union. I am entitled to a 12 per cent discount at Ala and Kol-Bo Shalom, and even greater discounts on a whole range of items from household appliances to foreign travel.

As a member of Wizo, I am entitled to discounts of five to 30 per cent at 26 commercial enterprises in Tel Aviv alone. If I were to join the Consumer Co-operative Society (which runs the Supermarkets and barchanias), I could get — in Tel Aviv — a two per cent rebate on all purchases there. Jerusalemites get three per cent back on Co-op shopping.

Families connected with the Defence Forces and Police have a 12½ per cent discount at Shikem stores; and other enterprises, including the Histadrut's Hamashbir Lazareh department-store chain, grant them the same courtesy. Koor's marketing arm, Soloor, gives discounts to diverse categories of citizens, including government employees.

What does all this mean? Does anyone in Israel pay the full retail price for anything any more? I'm beginning to doubt it. Even small neighbourhood shops (though not grocers) have a habit of knocking 50 per cent off the price for "regular customers," which means anyone they have seen once before, or who has the guts to ask for a discount.

All this discount shopping, according to Histadrut Consumer Authority chairman Ada Gillan, is simply a way of getting around the notorious *pa'ar ha-tivach*, or "middleman's cut," which is considered very high in many commercial spheres in Israel.

Mrs. Gillan herself was responsible for many of the new arrangements for discount shopping through the trade unions, including the link-up of non-moshavniks like myself with the "Matam" scheme of the Moshav Movement.

What's in it for the Moshav Movement? I asked Mrs. Gillan.

The Movement has its own banks, she explained, and they get the use of members' money — through the coupons we buy — if only for a short while. Also, the more members it has, the better the Movement's bargaining position for discounts for its own people.

Shopping through a discount scheme such as the Moshav Movement's is not as convenient, of course, as just going into a store and paying the full price. If I want something from Ala or Kol-Bo Shalom, I have to know the price, then go and buy my discount coupons at the Movement's headquarters, which is located in a different part of the city. Of course, if someone has money to spare, he can buy coupons in advance and have them handy for shopping.

If you want a major appliance, for which the discount would be substantial — often 15 per cent or more — you have to order directly through the Moshav office from the list of firms which co-operate with it. And for travel tickets, you have to deal with a particular travel agent, and bring a letter from the Movement's headquarters.

Wouldn't it be better to work for a general lowering of the middleman's profits for the entire population, rather than encourage all these complicated discount plans?

DISCOUNT BUYING



MARKETING WITH MARTHA

One thing doesn't negate the other, said Mrs. Gillan. But for the moment, the most direct way to fight high profit margins, she believes, is through bringing more and more members into the discount programmes. To this end, she is willing to help any group that is willing to organize itself — even a neighbourhood group — and not just trade unions connected with the Histadrut.

Ironically, Mrs. Gillan told me, the commercial outfits that have shown most opposition to offering discounts have been the Histadrut's own commercial affiliates, such as Hamashbir.

WHEN I SPOKE to Shimon Bar-Cohen, who is head of the managing director's bureau at Hamashbir, he admitted that there has been some pressure recently from Histadrut-affiliated workers' committees which would like discounts to be granted at Histadrut-run department stores and food chalos to all their members.

This presents a serious problem, he said, because some 1,300,000 Israelis are Histadrut members. In effect, this would mean discounts for practically everyone.

At present, Hamashbir Lazareh department stores give discounts to various categories of customers: 12½ per cent (as at Shikem) to the immediate families of soldiers, policemen, prison workers, disabled veterans, and bereaved families; 15 per cent to employees and pensioners of Hamashbir itself; eight per cent to retired Army officers; five per cent to all members of kibbutzim and moshavim; and five per cent to suppliers of Hamashbir.

Again, I asked the same question: Why not eliminate the discounts and lower prices for all?

Mr. Bar-Cohen said that the problem is a psychological one. The public in Israel is used to discounts. "If we took away everybody's discount and reduced prices by five per cent for all, it would not be received well. It is an Israeli, or Jewish, psychological quirk," he maintained.

THERE IS YET another way in which many Israelis get discounts at Hamashbir — and even at Kol-Bo Shalom, Super-Sol and the Supermarkets come holiday time — and that is through gift cer-

tificates purchased in bulk by employers or workers' committees. Some of these, valid at Co-op Supermarkets, have date limits, but most of them may be used at any time.

The discount is not really direct to the customer; he uses the gift coupons as cash, for the full price marked on the goods. But the purchaser — he it employer or workers' committee — receives a discount. In effect, this means that the employee is getting a more generous gift than he otherwise would — if the discount is 10 per cent, the employer can give him a IL100 gift for a cost of only IL90.

Incidentally, if an individual consumer is willing to put out cash in advance, he too can buy gift coupons for himself at a discount. Any Super-Sol customer, for instance, who pays IL5,000 in advance can buy coupons at a five per cent discount.

NEITHER Super-Sol nor the Shalom Stores (Kol-Bo Shalom and the Shalom Drugstore), both privately-owned enterprises, is very keen about giving blanket discounts to large groups of customers. Both outfits feel that the better solution is to lower prices generally or to offer "specials" on a first-come, first-serve basis.

The Shalom Stores recently dropped most of its discount arrangements, including a five per cent reduction for Wizo members. About all that remains is a seven per cent discount for the Defence Forces. The 12 per cent discount at Kol-Bo Shalom — given through coupons from the Moshav Movement — is not a direct discount by Shalom Stores, the management stresses. This was an arrangement for a large-scale purchase of coupons by the Movement, which in turn sets the discount rate for its members.

Super-Sol encourages the sale of gift coupons during the holiday seasons because they bring new customers to the stores.

SHIKEM is the only chain that offers a 12½ per cent reduction on many foodstuffs and household paper-and-cleaning supplies. Subsidized foodstuffs, price-controlled products, meats and baked goods are not subject to discounts.

For the average citizen who does not have a Shikem card of

his own, the only way to get a regular discount on groceries is to join the Co-op chain, and get a two or three per cent rebate on all purchases. The Co-op Supermarkets and smaller barchanias are organized into district units called *Aguda Tzorchonit Shitufit*.

The original idea was that these would raise capital by selling membership, commonly called a "mino" or "share" — although these are not ordinary shares as traded on the Stock Exchange. Decades ago, when the plan was introduced, these shares cost only a few pounds each. About 10 years ago, the amount was raised to IL100, but this is considered an unrealistic sum today, and most of the *Aguda* (Societies) are discussing a rise in the membership fee to something around IL300. Until decisions are taken, most of the districts are reluctant to accept new members.

AN EXCEPTION is the Jerusalem Consumer Co-operative Society, which embraces 16 stores in Jerusalem, Beit Shמש and Mevasseret Zion.

Last week, Simba Rotem, managing director of Co-op Jerusalem, told me that his Co-op raised its membership fee to IL300 about a year ago, and members holding the old IL100 "shares" had to add IL200 if they wanted to stay.

The legality of this was challenged before the Attorney-General, and an arbitration board ruled that the Co-operative Society was fully within its rights to raise the fees for existing members as well as new ones.

According to the contract of membership, Mr. Rotem told me, a member has two basic rights: participation in profits of the Society; and voting rights in Society elections. Members at each branch store send about three representatives to the general assembly, which in turn chooses the executive, and then the secretariat.

There is no guarantee of a particular percentage of rebate on purchases. In practice, over recent years, Jerusalem Co-op stores have paid rebates of three per cent on members' purchases. (Because even subsidized food items, matches, cigarettes, and so on, are included, the gap between this three per cent and Shikem's 12½ per cent is not as great as it appears.)

Theoretically, of course, members could get no rebate at all if the Co-op failed to show a profit in any given year. In fact, if there are losses, members are also liable — but only up to the amount of their original investment, i.e., IL300.

Let us assume that an average family spends IL2,000 a month on foodstuffs and other items that come from a supermarket. Over a year, this would amount to an outlay of IL24,000 — on which the three per cent rebate is IL720 — the membership fee plus IL240.

There is no guarantee, of course, that this fee will not be raised in subsequent years, but it is not likely to go up every year. And a member always reserves the right to withdraw from the Society and remove his original investment.

Consumers interested in joining the Consumer Co-operative Society in their district should ask for details from their neighbourhood Co-op Supermarket or barchania. Jerusalemites should find a welcome response to their requests to join. If not, they can call the district office, at 228411. □

MARTHA MEISELS

A genuine trifle

CULINARY NOTES
Haim Shapiro



IT IS WITH great trepidation that I bring myself to trifle with a trifle.

The dish, perhaps the best known of English puddings, is dear to the heart of every Englishman. In the exact form prepared by his mother, any deviation, especially by a foreigner, is heresy.

Yet, both the French and the Italians have their own versions of this preparation, which they call *soupe anglaise* and *suppa inglese*, respectively. Both are frivolous helter-skelter mixtures of cream, fruit and liqueurs, hardly deserving the attention of the serious cook.

On the other hand, a friend of mine once spent a year in England in search of the real trifle. To her disappointment, she found that most of her informants (living far from home) ate nasty little preparations that they bought ready-made at the supermarket. When she did find a well-made trifle, it was not the work of an Englishman at all, but of a Scot. Here, then, is the genuine Scottish trifle.

LINE THE bottom of a large glass bowl with slices of a plain white, preferably stale, cake, or with lady's fingers. Sprinkle the cake liberally with sherry (I must admit that, on occasion, I have used ordinary sweet wine).

Over the cake, place a layer of tinned fruit, such as peaches, or fresh fruit, such as strawberries. If you use tinned fruit, mix the syrup with a packet of softened unflavoured gelatine and pour over when it is almost hardened. If you are using fresh fruit, prepare some jelly, according to the directions you will find on the packet.

Cover the layer of jelly with a layer of custard. Either prepare a packet of custard powder, or cook two tablespoons of sugar and a tablespoon of cornflour with two cups of milk and a tablespoon of butter, stirring in two egg yolks after the mixture has thickened. The custard too should be cool when it is poured on the trifle.

Whip a cup (one pack) of whipping ("sweet") cream together with a spoonful of two of sugar and a few drops of vanilla essence. The cream ought to be velvety, not stiff, when you top the trifle with it.

Decorate with candied cherries or toasted almonds or both. □

The Weekend Dry Bones

ANIMAL ANTICS

and foolish fables

A GAGGLE OF GOOSE PICKED A BIBLE-READING GOD-FEARING MORALIST TO BE THEIR LEADER.

LATER WHEN SOME DUCKS DID THE SAME...

THE MORALIST GOOSE WAS HORRIFIED AT THE IRRESPONSIBILITY OF THE DUCK ELECTORATE.

EVEN THE CARD SHARK WAS AMAZED AT THE GULLIBILITY OF THE BUMPKINS.

DOBBIE THE DOG

A TRUE BELIEVER PREACHED AGAINST PAULING TO WORLD OPINION.

UNTIL HE HAD TO MAKE HIS FIRST POLITICAL APPOINTMENT.

THE PANDA TOLD THE FOX NOT TO DO BUSINESS WITH THE HAWKS...

THE EAGER BEAVERS CHOMPED DOWN A TREE... CHOMP! CHOMP! CHOMP! CHANGE! SHELL! PROTEST! VOTE!

CARTER IS GETTING HIS HACKLES UP OVER NOTHING!

A SLY OLD FOX WAS INTERESTED ONLY IN ELECTORAL REFORM...

UNTIL HE GOT INTO THE VINEYARD.

CAUSE HE WANTED TO WORK OUT HIS DEAL FIRST.

AND WERE FRIGHTENED WHEN IT FELL.

DOESN'T JIMMY REALIZE THAT MID-EAST LEADERS... HAVE TO SNIFF OUT EACH OTHER'S POSITION FIRST?!

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